

THE HOLY NAME JOURNAL

*The only official national publication of
the Holy Name Society in the United States.*

The Reverend Fathers
Thomas F. Conlon, O.P., National Director, Editor.
Associate Editors

John B. Affleck, O.P. Justin M. Routh, O.P.
W. E. Heary, O.P.

Vol. XXVIII — No. 9

January, 1936



THE HOLY FATHER BESTOWS APOSTOLIC BLESSING	2
CORDIAL WISHES AND BLESSING OF CARDINAL BOGGIANI, O.P.	3
TO ALL HOLY NAME MEN	4
EDITORIALS	5
"A HOLY NAME SOCIETY IN ANY PARISH IS AN UNTOLD BLESSING" By Rev. John Dunphy	7
THE VOICE OF THE CATHOLIC PRESS	8
"THE SOURCE AND STRENGTH OF ANY HOLY NAME BRANCH IS THE CONFESSIONAL AND THE COMMUNION RAIL EVERY MONTH" . . . By Very Rev. Msgr. John F. Brady, D.D.	10
A BRIEF HISTORY OF THE HOLY NAME SOCIETY . . . By Walter Heary	11
ANOTHER HOLY NAME BISHOP	15
THE FORCE AND VIGOR OF THE HOLY NAME SOCIETY By Very Rev. Msgr. Michael O'Gorman	16
AS NATIONS WAR FOR PEACE By Hugh Halton	17
THE ROMANCE OF IRISH NAMES By Alexander I. Rorke	19
THE FORUM By Paul Redmond	21
AS HOLY NAME MEN, CONVINCE ALL . . . By Rev. S. J. Kremer C.P.P.S.	22
EVERY HOLY NAME MAN By Rev. Jos. Aughney	23
OLIVER PLUNKET—MARTYR By John L. McPartlin	24
NATIONAL MOVEMENT NEWS	27
IN MEMORIAM	28

PUBLISHED UNDER THE DIRECTION OF THE NATIONAL
HOLY NAME HEADQUARTERS

EXECUTIVE AND ADVERTISING OFFICES

Published by The Rosary Press, Somerset,
Ohio, monthly except in Summer when a
combined July-August issue is made. Entered
as second-class matter July 29, 1914, at the
post office at Somerset, Ohio, under the Act
of March 3, 1879. Executive Offices, 141 East
65th Street, New York City.
Subscription — One dollar a year in United

States and Canada; ten cents per single copy;
one dollar and fifty cents a year in foreign
countries.
Liberal discounts to Societies subscribing for
twenty-five or more copies.

The Reverend John B. Affleck, O.P.,
Advertising Manager,
141 East 65th Street, New York City.

v. 28-
29
1936-
37

*The Holy Father
Pope Pius XI
bestows the
Apostolic Blessing
on all members
of the
Holy Name
Society*



N5 36 Cable via Italcable—Cittadelvaticano 1250P Dec. 12, 1935
Father Conlon, O.P., Director Holy Name Society
Dominican Fathers, New York City.

Holy Father deeply grateful for Holy Communions offered
by members of the Holy Name Society most willingly bestows
on all the members the Apostolic Blessing.

CARDINAL PACELLI
825A



Very Rev. Thos. F. Conlon, O.P.

National Director Holy Name Society in U.S.A.

On the approach of the Holy Birth of Christ and the New Year, I send my most cordial wishes to you, to all the Presidents, to all the Spiritual Directors and to all the members of the Holy Name Society and I offer my prayers for all.

The virtues of the Holy Name of Our Saviour Who has joined you together in a common heavenly bond, have filled your minds with a heavenly light and inflamed your hearts with an ardent charity, so that all of you may be living and efficacious instruments of Him who has come to us as Prince of Peace, and so that all may cooperate with the Saviour in that holiness of life and that untiring energy of Catholic Action which are the basis of that Christian peace which is the only true peace in the world—especially in these very sad times during which peace is becoming further removed from the people—because they are forgetful of the examples and teachings of the Divine Infant and because of the predominance of a proud egotism.

Behold therefore, Soldiers of Christ, united by the Holy Emblem of the Holy Name of the Saviour and by Him united and directed to work in common among your brothers to spread the light, life and the kingdom of the Prince of Peace so that from your great nation can be heard an authoritative voice calling the men of the world to that concord and peace which the Saviour came to bring to men of good will.

From my heart, I bless all and invoke over all and every one in particular the heavenly graces of the Child Jesus.

fr. Commaso Pio Carlo Boggiani
Vescovo Sub. di Porto e S. Rufina
Cancelliere di S. R. C.
Protettore

Rome, December, 1935.

330067

NATIONAL HEADQUARTERS

OF THE

HOLY NAME SOCIETY

LEXINGTON AVENUE AT 65TH ST.

NEW YORK

OFFICE OF
NATIONAL DIRECTOR



TO ALL HOLY NAME MEN

Dear Brothers:

On January 12, 1936, the members of 8,875 parochial branches of the Holy Name Society will be united in spirit and Catholic Action and pay a significant and magnificent tribute to the Holy Name of Jesus. They will receive Holy Communion with the Holy Name Society in their own parishes and by this corporate act emphasize the religious and deep spiritual purpose of the Confraternity.

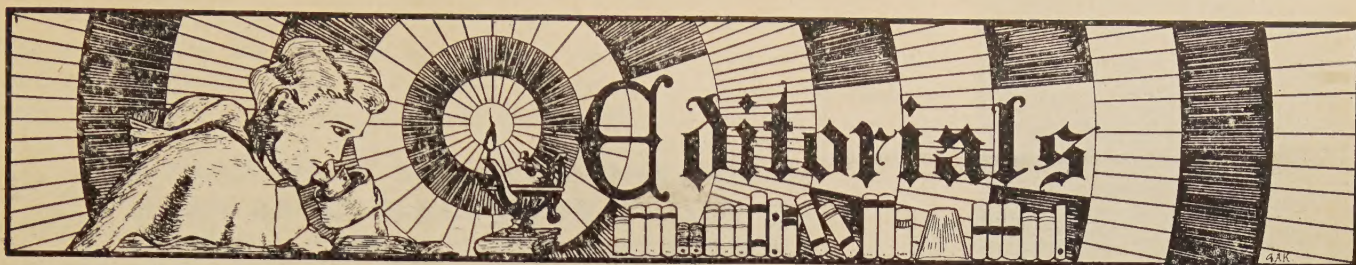
The purpose of the Holy Name Society is so simple and direct that it commands interest. It is exclusively religious and spiritual. It doesn't promise any social advantages nor does it offer any material benefits. It has no political ambitions or affiliations. Everything within this great spiritual organization of more than two million active and loyal Catholic laymen is directed toward the profession of that grand religious truth, the Divinity of Jesus Christ Who bears the Holy Name.

The true Holy Name member lives according to the high ideals of the Society. These ideals are based upon the teachings of Christ and are fostered by obedience to these teachings as enunciated and promulgated through the Church of Christ. Without the personal sanctification required of the members there would be no permanency to the Holy Name movement. The Holy Name man must hold himself responsible to every man for the public honor of his Divine Master. He should be of irreproachable Catholic life for he carries in his person the esteem or dislike of Catholicism.

May the members of the Holy Name Society by word and by life, by sermon and example, grasp firmly for themselves those mighty truths of Christ, the Son of God. May they continue the struggle to extend the power of the cross of Christ with its lessons of charity and justice down into the material ground of our existence.

Thos. F. Conlon O.P.

NATIONAL DIRECTOR.



SINCERE GOOD WISHES

IN CLOSING another volume of our magazine, we take occasion to present our cordial thanks to all who have in any way promoted its circulation or contributed to its success. Our Divine Lord will know how to reward them and in His sweet Name we venture to ask a continuance of the patronage so generously bestowed. We promise to do all in our power to deserve it, and to render **THE HOLY NAME JOURNAL** more worthy of its grand object. The prospects for the New Year are very bright. May it be a prosperous and peaceful one, rich in merits and blessings to all. Not in the language of mere compliment, but in the spirit of faith, we wish our readers and friends

A HAPPY NEW YEAR!



NEW YEAR RESOLUTIONS

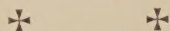
WHEN our Divine Savior, looking down from the cross, let His eyes, already growing dim with the approach of death, fall upon those gathered on Golgatha's hill, a new pain, a new sorrow must have wracked His already tortured spirit. The abandonment by His friends, desertion of His comrades, silence of His followers all, save Mary, His Mother, John, Mary of Cleophas and Mary Magdalene, who quit, ran out, must have struck Him as forcibly as the hammer striking the nails transfixing His hands and feet to the cross. Now, when He was the object of scorn, ridicule, insult and injury at the moment when the consolation of the presence of true, outspoken friends would have been so sweet, so consoling, there was none save four who would come forward and speak the word of comfort. Oh yes, there may have been some in that crowd who had not exactly sold out to the enemies but who were cowards, afraid to come out openly and publicly for

Christ. Who by their craven silence and apparent indifference, evidenced that their friendship was a sorry thing indeed; in truth nothing but a travesty on that great virtue.

MEN, today our Divine Savior is again the object of scorn, derision and mockery. Once more there is being hurled against Christ the taunts of the world through the weapons of Atheism and Agnosticism: faith and morals, established by the life's blood of the Son of God, are being ridiculed and derided. And once more He, from His throne in heaven and from our tabernacles, casts His eyes at us to see if we, His professed friends, are true, are loyal in this hour of attack. Whether we have the courage to come out openly for Him; not content with merely being "one of the crowd," disinterested spectators. We are confident that this time the Divine Eyes will behold not a negative but a positive friendship, one that will express itself in action; will behold the men of the Holy Name Society willingly, nay gladly, pick up the gauntlet thrown in the face of Christ, and fight for Him even as He did for us. But we need organization to fight our best, to secure lasting results and so it is necessary, if we wish to be 100 percent effective, to have 100 percent enrollment in the Parish Societies which are organizations dedicated solely to the upholding of the banner of Christ.

IN VIEW of this, then, should we not, all of us, not only my neighbor, nor my father, not merely my brother or son, but I, as well belong to the Holy Name Society? Can I, today when Jesus is being insulted, remain in solitude, silent as those so-called friends were on Calvary when Christ needed them? Absolutely not, for there is a need, a crying need today for action, concerted action by us as avowed followers of Him Whose journey ended on the cross. One of the means of this all-important concerted action is the Holy Name Society, therefore as we call and pride ourselves as friends, loyal and true, we should be members of the Holy Name Society both to further the cause of our Divine Leader and

Teacher and to manifest that ours is not only a friendship of convenience, a milk and water friendship, but one that is rooted in the very depths of our beings, a strong, virile friendship, which is not satisfied by a sameful muteness but only by public testimony, by speaking out for Christ which we can do most effectively by belonging to the Holy Name Society.



THE NEW YEAR WHAT WE MAKE IT

“THE ONLY consistent pessimist is a dead pessimist,” but unfortunately there are a good many of these hapless brethren of ours alive. Never are they more active, and happily unhappy, than toward the beginning of the new year, when all the rest of the world is looking hopefully and cheerfully forward, in expectation of good luck and kind fortune during the next three hundred and sixty-five days.

THE pessimist delights in derision of the good resolutions which mark the celebration of New Year in the minds of many people. Shame upon the man or woman who would dull the bright ambitions and desires for the better of any human being! But there is little time to give to habitual mourners and augurs of evil. The new year will be what we make it, so far as our individual lives are concerned, and the man or woman who resolves to be happy in a healthful, unselfish way, is taking the first road toward happiness.

WE ARE all after happiness, in one way or another.

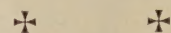
Even the recluse, even the martyrs of old, were on the endless search for happiness, though the joy of heaven rather than that of earth was the goal fixed upon in the eyes of those who sacrificed the present for the future. Eternal happiness was what they desired.

UNSELFISH happiness is always waiting, right around the corner, if we will only take our eyes off the far distance and look nearer home. The resolve to make this year a happy one for those nearest us will bring a good deal of real joy and satisfaction to the maker of the resolution, if he holds out well.

SILENT resolve is a good thing, too. Sometimes one's enthusiasm evaporates when it is much spoken of. But don't let us allow the enemies of the race of man to discourage us in making good

resolutions; and then don't let us fail to keep those that we make to the best of our ability.

THERE is room for improvement in all of us, and when we have acknowledged that, and set ourselves to improve, why, we are on the nearest road to success and happiness.



A MORALITY COMMITTEE

THE Holy Name Society has always been very closely associated with the achievement of a healthier moral and spiritual condition for its members. Being cognizant of the fact that the field of public morals offers a large sphere of activity many Diocesan Unions have appointed a committee whose sole activity is in preventing the contamination of a healthy moral condition by diligently supervising those agencies most easily polluted with immorality.

IN PAST years members have been zealous in the performance of this duty, and through the efforts of this committee with the assistance of the Diocesan Union and the individual Holy Name units it has always been a leader in the eradication of any condition which might impair the morality of the people of the country.

A FINE example of the type of work accomplished by the committee is the recent drive against immoral literature. These disgusting publications, in various forms, were sold in many corner stores and by peddlers in the vicinities of high schools. The buyers, in the majority of instances, were high school children. Several criminal cases, which came to the attention of the Diocesan Union bore testimony to the sale of these filthy magazines to the young men and young women. The aid of the various Holy Name Societies was enlisted in this movement and with their co-operation the sellers, particularly the storekeepers, were persuaded to stop displaying and selling this type of magazine.

THE URGE to make money, however, prompted them to resume the display and sale of the objectionable books, etc.

LOCAL officials were next asked for co-operation. With their assistance and the aid of the publicity attendant upon their efforts the racks of the stores were soon free of the condemned books.

A FIGHT has been won, but these magazines will return and be sold unless the campaign is waged unceasingly.

"A HOLY NAME SOCIETY IN ANY PARISH IS AN UNTOLD BLESSING. IT UNIFIES ITS MEN -- IT DEEPENS THEIR FAITH AND CREATES A SOLIDARITY NOT OTHERWISE ATTAINABLE."

By REV. JOHN DUNPHY

Director of St. Paul Union



WHEN a candidate seeks admission to the Holy Name Society he is asked at the time of initiation to take a very spiritual and solemn pledge. When he takes this pledge and speaks it aloud, he bears open testimony to his undying and fearless loyalty to his belief in the divinity of the Son of God, and bespeaks in no unquestionable language his endeavor to promote respect and honor for His divine name:—"A name that is above all names,"—"that in the name of Jesus every knee should bow, of those who are in Heaven, on earth and under the earth."

WHEN he meets with his fellow-members on the second Sunday of the month and walks to the Communion rail; when he swells the ranks of any gathering or demonstration, he displays no show or ostentation; neither is he marshalling his forces in the interest of any political movement, nor forming an alliance with any particular partisan cause. One motive only urges him to be present at any or all of these meetings, namely—unflinching fealty to Him who guides and directs the destinies of men and nations, and unwavering fidelity to His divine Son Who trod the earth that man may be regenerated in the newness of life.

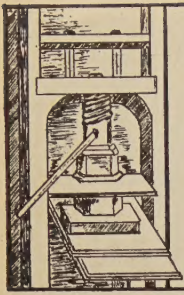
THE Holy Name Society, since its institution some six and a half centuries ago, has rendered great and important service to Holy Mother Church. Through the application of its principles, and by constant enthusiasm for its motives Catholic men, everywhere, have been found in the forefront of the battle for the things of God and eternity as opposed to the things of the world and of time. Through its benign influence the weak soul is strengthened and throws aside that timidity which stands in the way of a manly, uncompromising, public profession of the Catholic faith and all for which it stands. In the

language of the present Sovereign Pontiff, the Holy Name Society becomes a dynamic centre of Catholic Social action and idealism.

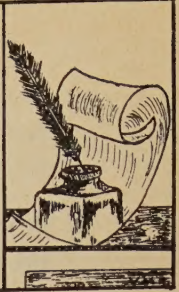
A HOLY NAME SOCIETY in any parish is an untold blessing. It unifies its men; it deepens their faith and creates a solidarity not otherwise attainable. A parish with a Holy Name Society properly functioning is of necessity a strong Catholic parish. While the Holy Name Society has the fullest approbation and the greatest support of the hierarchy of the country, it is recognized and admired even outside of the Catholic fold. Some of the greatest men of American public life have expressed themselves in words of unstinted praise with regard to the Holy Name cause. President Roosevelt, addressing a Holy Name rally at Oyster Bay, 1903, spoke in these words:

"I AM glad to see such a society as this flourishing because the future welfare of our nation depends upon the way on which we can combine in our men decency and strength." I need only mention the memorable encomium bestowed upon the Holy Name and the Holy Name men by the late President Coolidge at the splendid convocation held in the national capitol in 1924.

ONE OF the powerful magnets of the Holy Name Society is its program of manly piety. With its deep-laid lesson of honor for the name of Christ and respect for the divine Law, the Holy Name Society becomes the Church's ready answer to the critic of the day. Why? Because the Holy Name Society holds the sure remedy for the principal social evils of the day. The Holy Name Society stands for an ever expanding destiny for this country along the avenues opened up by the sturdy colonial virtues of the men who set their names (Continued on page 32.)



The Voice of the Catholic Press



THE mission of the Church is to teach as we know from the expressed words of Christ, "Teach ye all nations." This command of Christ refers directly to the teaching of the Divine Truths but there is implicitly implied the mission to teach all truth, both divine and secular. The editorials listed below have been selected from some of the leading Catholic papers of the country and should be of vital interest to our readers.

The Catholic Light
Scranton, Pa.

HUMAN LIFE

NOTHING is treasured more than life. Nature has self-preservation as its first law. The normal man, even though he lose all else and no matter how miserable his existence be, clings to life and will cede it only for a higher life.

LIFE cannot be bought. Neither can it be manufactured. A court can decree that a sum of money, variable in each instance, be paid for the loss of a life by accident. But the highest judicial authority in the world cannot give back the lost life.

DO WE wish to form some estimate of how highly human life is valued? Then let us contemplate the sadness which overwhelms us upon the death of one we loved dearly. Or, let us consider our reaction when we are aware that the lives of others, even of those unknown to us, are in peril. A hurricane, a conflagration, a plague, a war,—do not all these, and other catastrophies cause us to extend ourselves to the utmost to save those who are in peril?

LEAVE aside emotion. Consider only reason. Has anything else in this world greater value than human life? To be sure, duty may demand that one expose his life. Virtue too is a greater good. Yet the fact remains that human life has a value above and beyond that of other earthly goods.

IF MAN himself were the author and lord of his own or another's life, he could do with it as he pleased. But he is only its custodian. God alone is the supreme master of life. That is why He alone has the right to exercise that supreme act, the destruction of life. That also is why He could command, "Thou shalt not kill."

EXCRUCIATING as human suffering may sometimes be, they do not change man's duties to God, to himself and to society. In fact, they offer man the opportunity of giving an example of constancy, patience, humility and manly fortitude; virtues so admired by all. In the superlife of grace they take on a value which cannot be measured by temporal standards.

SUCH is the Catholic philosophy of life. Hence it is too, that Holy Mother Church grants to the faithful, who at any time during life (the usual conditions having been fulfilled) make, with real affection of love for God, the intention of accepting from His hands contentedly and willingly, whatever kind of death, with all its anguishes, pains and sufferings, may please Him, a plenary indulgence at the time of death, and an indulgence of seven years and seven quarantines every time the intention is renewed.



The Pittsburgh Catholic
Pittsburgh, Pa.

THE CCC CAMPS

IT IS A striking fact that the one proposal of the present national administration that came in for the greatest ridicule before it was put into effect is the one on which there is today practically no adverse criticism. By general agreement the work of the Civilian Conservation Corps has meant everything that was claimed for it in the way of material benefits that is, the conservation of our natural resources. In the first two years the camps were in operation millions of acres were covered to control rodent destruction, to reduce losses from insects and tree and plant disease; over a million small dams were built to check soil erosion and extensive work was done in flood control; forest fires were fought, fire hazards were reduced in an area of more than a million acres, hundreds of watch towers were built for fire detection, and thousands of service roads and trails were made through forests, chiefly for fire protection. Besides all this, nearly three hundred million trees were planted and valuable surveys made for extending water and timber resources. The estimated value of the work done by the CCC youths reaches a half billion dollars.

BUT far exceeding the material returns from the CCC experiment are the benefits it has brought to the young men who have performed the actual labor. Rescued from idleness and bad environment, in many cases saved from the physical and spiritual dangers that beset those unable to find employment, these youths have enjoyed the satisfaction of accomplishing things, of living under healthy and wholesome conditions, of coming close to nature, of sharing in a really constructive task. They have seen the countryside improve under their hands, even while they themselves were improving physically and mentally. They have become receptive to spiritual ideas as is testified by the chaplains who have worked among them. Some of them, taken from congested city districts, had acquired a false outlook on life; many of the Catholics among them had become careless in the practice of their religion; but in their new surroundings they responded readily to the counsel and guidance of their spiritual leaders. In every way the "conservation" camps have been true to their name. They have helped conserve the material and spiritual resources of the nation.

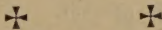
The Southern Messenger
San Antonio, Texas

THE MATTER OF RIGHT AND WRONG

THE man or woman, boy or girl, who in these days does not have a firm grasp of moral principles, will find it hard to resist the enticing philosophy which declares that Right and Wrong are ideas that change from age to age, and that the intelligent person will not permit himself undue concern on the score of morality, as long as he leads what he terms a "good life." That doctrine is probably the most dangerous of our age. To perceive its falsity, and to strengthen the will against its allurements, it is necessary to examine again and again the basic principles on which the moral code is founded.

THE final answer to the question as to what is Right or Wrong in any given instance, must be sought in the formula or rule which God has engraved in every normal human mind, to serve as a general guide in all matters affecting conscience. That rule, in simple words, reads as follows: "Whatever goes against my nature as an intelligent being, created by an omnipotent God, is wrong; whatever disturbs the order which must be maintained if human society is to endure, is wrong." Keep these two great principles in mind and you will be able to give a reason for the faith that is in you; remember at the same time that God, in the person of His Son, Jesus Christ, established an infallible, everlasting Church to be the prop and the refuge of our weak and erring wills, and you have that rock of assurance, that unfailing guarantee without which virtue and vice, heroism and cowardice would become equally noble. Impurity and drunkenness and murder and theft—things we call wrong—are wrong not because of some Middle Age notions fossilized in our brains, but because they conflict with the purpose of human nature as created by God; because they violate the moral order, which is God's highest law.

SO, LOOKING into the welter of doubt, indecision, ignorance and lust as it is disclosed to our eyes in the movie and on the pages of magazine and newspaper, let us humbly thank God for the grace whereby He has made us members of His Church—established to keep us safely on the One, Right Road—and let us beg of Him to spread ever farther the saving influence of that Church, so that millions who long for light and peace may learn that the eternal voice whispering within their breasts is not an echoed inhibition from a fear-stricken past, but the silver-toned voice of Reason—which is God's voice—speaking from His throne beyond the stars.



The Catholic Transcript
Hartford, Conn.

WHERE THE MASS IS

OF ALL ceremonies and rites given to man with which to worship God none are more universal than those of the Mass. There are still jungles and deserts where it is not said, far places and strange peoples to whom it is not familiar. But they are few indeed. Nearly from pole to pole, wherever men live, the commemoration of Him which the Lord commanded to be made is carried out with all the accretions of ceremony which have come in the course of centuries to surround it with due dignity and solemnity.

THE circumstances of saying the Mass vary immensely. At one time it is said in a great Cathedral, where assembled prelates and priests join with Bishop, Archbishop, or Cardinal in the magnificent ritual of the Church. A crowded congregation witnesses the color and movement of pontifical ceremonies before the high altar. The worshippers hear the tones of a mighty organ accompanying the glorious singing

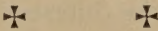
of a fine choir and they are stirred to the depths of their souls by the magnificence with which the Church knows so well how to surround the Divine Sacrifice.

AT THE same moment, in a reed hut situated somewhere in the middle of an impassable jungle, a solitary priest may be unpacking his little kit of vestments. His altar is a rude table, his vestry press a chair. His congregation is an assembly of illiterate savages, feeling for the first time the stirring of Christian faith within their hearts. He sees no long procession of ecclesiastics, he hears no sound of a great organ, no voices of a choir to accompany the swift murmuring of the sacred words. Rude and unadorned poverty in all its phases surrounds him as he moves and speaks. Yet that which he is carrying out is the Mass, essentially just exactly the same as in the greatest of cathedrals, in St. Peter's itself.

MANY volumes, as interesting as any novel, might be written of the various places where the Mass has been said. The martyrs' tombs, deep in the darkness of the catacombs, and lit only by the torches carried in the hands of the faithful, have offered support to the Chalice and the Host, while guards watched for the soldiers of persecuting Rome. Under the oaks of Germany, in some peasant's cottage on the Polish plain, on a rock in the remote hills of Ireland, in Arctic igloo and tropic shelter the Mass has been said, sometimes openly, sometimes secretly, as the flames of a persecution rose and fell.

WHY does the Mass accompany the priests of the Church in all their world-wide journeyings? Because it is the center and soul of Catholicism. Alas! there is too ample proof for the statement that where the Mass dies there dies the Faith also. Here in our own land there are many whose names have a Catholic ring. But they are not members of the Church. Long ago their ancestors left the Church, not because of ill-will or indifference, but because, having no priests and no Mass, they lost touch with the very heart of their religion and the Faith within them, like a lopped off branch, withered and died.

A SURE sign of decaying Catholicism in an individual is neglect of the Mass. What is true of the individual is true also of the group. The fading of Catholic faith in city, state or nation may be most often traced to neglect of the Mass. And an increasing fruitful faith, whether in an individual or in a group, is usually the result of regular and strict attention to the Divine Sacrifice.



The Bulletin
Augusta, Ga.

THE WAGES OF SIN

"WHAT God hath joined together, let no man put asunder, says our Divine Lord, and the Catholic Church, to which the Bible is not the only rule of faith, forbids divorce, while other denominations whose boast is "the Bible and the Bible alone" do not.

"BY their fruits you shall know them," and those who ignore the command of Christ forbidding divorce may be influenced by the following material considerations, from the Religious Bulletin of the University of Notre Dame:

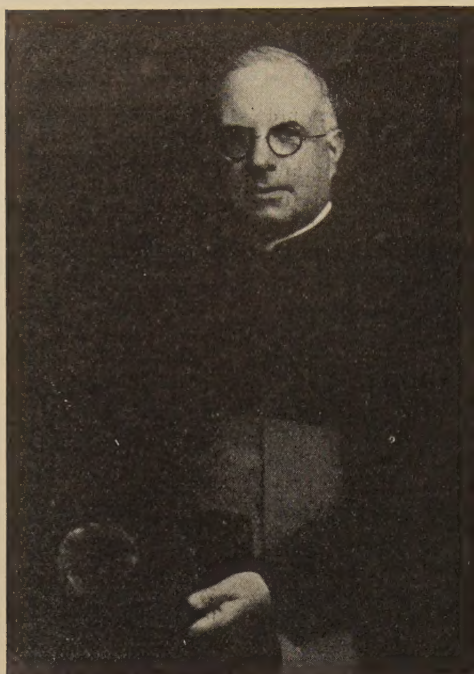
THE proportion of divorced men in prisons and reformatories is four times the proportion of divorced men in the general population.

THERE are four times as many cases of mental disease among divorced persons as among the married.

FORTY per cent of those in orphan asylums are from broken homes.

DIVORCE is one of the chief causes of child delinquency.

"THE wages of sin is death," and the wages of the sin of divorce indicates that no NRA scale is needed to make such compensation adequate.



VERY REV. MSGR.
JOHN F. BRADY, D.D.
N. Y. Archdiocesan Director

Anne Donahue Studios

**"THE SOURCE AND STRENGTH OF ANY HOLY NAME BRANCH IS
THE CONFESSIONAL AND THE COMMUNION RAIL EVERY MONTH"**

THE New York Archdiocesan Union of the Holy Name Society faces another year—its fifty-fourth—in healthy maturity and vigor. All along the line we note an increasing activity that augurs well for success in Holy Name work. Our Rally at the Yankee Stadium in 1927 and the historic Parade of 1932 have not made us rest upon our laurels. Rather have they intensified our efforts. The attendance at the different sectional Rallies is evidence of our growing strength. From an insignificant beginning in 1882 we have developed into an organization of over 350 branches and a membership of nearly 100,000 men. Only recently our beloved Shepherd, Patrick Cardinal Hayes took occasion to laud the notable work of our Union when he said: "It is very comforting to me to know of the fine spirit of the Holy Name Society in this diocese. We need men of the type of the Holy Name man."

THE Holy Name Society, as I view it, stands for more than opposition to unclean speech. It is an organization with a positive aim, namely, the leading of men to profess their Faith and to practice it in the open. It draws inspiration from numbers and examples. It goes after the weak-willed and weak-kneed brother. It interests itself in the boy—the Junior Holy Namer. Entertainments, smokers, special speakers, breakfasts . . . these are all very well in their way; but, the heart and soul, the source and strength of any Holy Name branch is the Confessional and the Communion Rail—every month. There is its power . . . personal sanctification . . . in His NAME.

NEW YORK has not only the proud distinction of organizing the first branch of the Holy Name Society in the United States but she was the first to conceive the idea of consolidating the various branches into a Union. Of the advantages of the Holy Name Union I cannot be too emphatic. It has been my experience that the Union has been a valuable asset to the parish. Independence, initiative and parish spirit are not weakened by amalgamation with the Union. As a matter of fact I find these qualities strengthened. Witness this at any Holy Name rally. Every parish carries its own banner; the men wear their local badges. They are proud to represent their own parish. Direct contact with other parishes makes for a broader outlook. The strength of union begets an enthusiasm that comes from numbers and these men are sent home more loyal parishioners. After all, parish affiliations are, for the most part, accidental; the Union makes the men Diocesan, National, Catholic.

FURTHERMORE the Union shows thriving branches greater fields for activity. It assists weaker branches; it establishes new branches. Our Union joins the Holy Name men of every parish in the jurisdiction of New York into one well-welded organization that demands attention and commands respect. We are justly proud of New York's Holy Name Union in its present flourishing state, proud of its past history and, God willing, we look forward to even greater activity in the years to come.

A BRIEF HISTORY OF *THE HOLY NAME SOCIETY*

By WALTER HEARY

THE Holy Name Society had its origin in times not very dissimilar to our own. The beginning of the 13th century forebode hard trials for the Catholic Church. The fundamental truths of Christianity, the divinity of Jesus Christ, were not only insidiously attacked, but openly scorned and denied. The blessed name of Jesus was no longer pronounced with the reverence which Holy Writ says is due to it and which every Christian heart feels for it. It was misused as an undue emphasis for man's expressions of excitement, anger and passion.

IN 1274 Pope Gregory X expressed the sentiments of the Second General Ecumenical Council of Lyons when he wrote to the Master General of the Dominican Order, Blessed John Vercelli, "to continue to persuade the faithful to show more reverence for that Name above all names, the only Name in which we claim salvation."

ON the fourth of November, in 1274, John of Vercelli wrote to every superior of his Order advising them of Pope Gregory's wishes and directing them to preach devotion to the Holy Name. Thus was born the great Holy Name movement. The devotion spread very rapidly among the people. Encouraged by the clergy, the people of many parishes soon grouped themselves and traveled in procession to some shrine or altar dedicated to the Holy Name. These Holy Name processions were the beginning of what we now call in America Holy Name rallies.

UNTIL the 15th century Holy Name devotions were a matter of private religious enthusiasm. Holy Name activity, as such, had no organization or no objective, other than the general ones of the Church.

IN 1432, Bishop Diaz, of Lisbon, Portugal, grouped his people under the banner of the Holy Name and urged them to place their petitions under the power of the Holy Name in seeking relief from a dreadful plague then afflicting the people. The people's prayers were answered and the plague ceased.

In gratitude Bishop Diaz founded the permanent Society of the Holy Name.

DIDACUS of Vitoria, a most energetic apostle in the cause of the Holy Name, wrote the rules and constitutions of the Holy Name Society. Pope Pius IV, on the 13th of April, 1564, in solemnly raising the Holy Name Society to the dignity of a confraternity, gave the Society its present form, and recommended its establishment in every diocese of the world. Many Sovereign Pontiffs have since enriched it with many indulgences which the members may gain under certain conditions.

HISTORY

THERE are five outstanding figures in the history of the birth of the Holy Name movement in the United States,—Rev. Monsignor Mooney of New York, Msgr. John A. Sheppard, Jersey City, Rev. Stephen Byrne, O.P., Rev. P. A. Dinahan, O.P., and the Very Rev. Charles H. McKenna, O.P. The last named, by reason of his overwhelmingly large share in the growth of the Holy Name cause has well merited the title of the "Apostle of the Holy Name."

IN 1871 the first diploma or charter was obtained for a Holy Name Society in New York City. This Society had been established by the Rev. Stephen Byrne, O.P., at the Dominican Church of St. Vincent Ferrer in New York City as early as 1868, but the diploma giving it its proper canonical standing was not obtained until three years later.

UP TO the year 1895 not more than one Holy Name Society was permitted in any locality. By Special Rescript the Sacred Congregation of indulgences dated May 20, 1896, Pope Leo XIII so far dispensed from the previous constitution on this subject with respect to the United States, as to leave the establishment of the Society practically in the hands of the Hierarchy of America. Since this date the privilege of having a Holy Name Society is within the reach of every parish Church, Mission Church, or even within the reach of any public Chapel.



THE FIRST NATIONAL HEADQUARTERS AND THE BIRTHPLACE OF THE
HOLY NAME SOCIETY IN THE UNITED STATES

AT THE beginning of the present Century, i.e., in the year 1900, the number of the Holy Name Societies had increased and the movement had spread over such a wide area in the United States that Father McKenna was appointed by his Provincial to devote himself exclusively to the great work of propagating the Holy Name Society throughout the country.

THE progress of the Holy Name Society was particularly recognized by Rome on September 18, 1917, when Pope Benedict XV appointed His Eminence Thomas Pius Cardinal Boggiani, O.P., Cardinal Protector of the Holy Name Society.

FEDERATION:

IN 1882 there were five Holy Name Societies canonically established in the City of New York. The idea was conceived of forming them all into a Diocesan Union. The leading spirits in effecting this Union and giving it its essential religious character were Msgr. Mooney and Father Dinahan, O.P. The idea of the Holy Name Society through the popular-

ity of the Union spread quickly. Branches in various parts of the City were organized, while at the same time branches were established in Brooklyn and in North Jersey.

AT PRESENT there are 8,870 parochial branches of the Holy Name Society in the United States. According to the Catholic Directory of 1935 there are approximately 12,000 parishes with resident pastors. The pastor of the parish or one delegated by him is the parish Spiritual Director. These parochial units are federated in their own Dioceses into what we call "Diocesan Unions." The Ordinary appoints a Diocesan Spiritual Director to represent him in matters pertaining to the Holy Name Society.

THERE are Holy Name Federations in thirteen Archdioceses and fifty-five Dioceses in the United States.

NATIONAL HEADQUARTERS

EVERYWHERE new branches of the Society were being established and in 1909 a National Head-



THE PRESENT NATIONAL HEADQUARTERS OF THE HOLY NAME SOCIETY
THE BUILDING HAS BEEN DEDICATED TO THE VERY REV. CHARLES H.
McKENNA, O.P., P.G., APOSTLE OF THE HOLY NAME IN THE UNITED STATES

quarters of the Holy Name Society was opened in a little room in the basement of St. Vincent Ferrer's Parish House, in New York City. Its founder and first National Director was the Most Reverend John T. McNicholas, O.P., D.D., who is now Archbishop of Cincinnati. In the year 1916, Father McNicholas was elevated to the See of Duluth and the Very Reverend Ignatius Smith, O.P., S.T.Lr., Ph.D., succeeded him as National Director of Holy Name Societies.

IN October, 1920, the Very Reverend M. J. Ripple, O.P., P.G., succeeded Father Ignatius Smith as National Director of Holy Name Societies.

ABOUT this time the room in the basement of St. Vincent Ferrer's Priory was found inadequate as the National Headquarters became a large and busy missionary center, and Headquarters moved from place to place, always near St. Vincent Ferrer's, until it was necessary to build the present National Headquarters at 141 East Sixty-fifth Street, New York City. This Holy Name Building erected in 1930 is known as The Father McKenna Memorial in honor of the great Dominican Missionary and Holy Name Pioneer who died in 1917 after spending a half century in the priesthood, a glorious apostolate for Christ and His Holy Name.

IN December, 1930, the present National Director of Holy Name Societies, the Very Reverend Thomas F. Conlon, O.P., was assigned by the Provincial, the Very Reverend T. S. McDermott, O.P., S.T.Lr., LL.D., to the work of propagating the Holy Name cause in the United States.

THE Very Reverend Provincial, Father McDermott, O.P., has assigned Fathers J. B. Affleck, O.P., W. E. Heary, O.P., and J. F. Routh, O.P., to the work of stimulating interest in the Holy Name Movement and establishing canonical branches in the unorganized parishes of the United States with the result that the Holy Name Movement is progressing rapidly and through its practices attracting men to a more frequent reception of the Holy Sacraments.

PROPAGATION OF HOLY NAME MOVEMENT

PUBLICATIONS:

IN THE early part of his activities in behalf of the Holy Name Society, in 1871, Father McKenna, O.P., compiled the first Holy Name manual in English, which was known as The Manual of the Holy Name Society. This manual has been translated into the Polish, Italian and Hungarian languages.

IN THE year 1907 the Holy Name movement had grown to such proportions that it was found advisable to establish an official publication. Accordingly, in May, 1907, with the Reverend E. G. Fitz-

gerald, O.P., S.T.Lr., as Editor-in-Chief, the first issue of THE HOLY NAME JOURNAL was published.

THE National Headquarters of the Holy Name Society, under the care of the Dominican Fathers, acts as a clearing house for ideas, information, and records of the Holy Name Society. We are in direct communication with the spiritual directors—parochial and diocesan—and offer suggestions and means to maintain and increase interest in the Holy Name Movement. We publish and distribute booklets pertaining to the Holy Name Movement. The "Faith of Our Fathers" by the late Cardinal Gibbons of Baltimore has been distributed as a special "Holy Name Edition" among non-Catholics. THE HOLY NAME JOURNAL published monthly for men gives the news of Holy Name progress in the United States and articles of timely interest.

RADIO:

THE National Headquarters of the Holy Name Society sponsors a national hook-up on the radio on the second Sunday of January each year. This programme, exclusively religious and devoted to an exposition of the ideals of the Holy Name Society may be heard anywhere in the United States and in some sections of Canada and Mexico.

LOCAL radio stations from time to time carry programmes sponsored by local branches and Diocesan Unions and devoted to the Holy Name Society.

THE proceedings of nearly every Diocesan Rally of the Holy Name Society is broadcast through local stations.

NEWS SERVICE:

THE news service of the National Catholic Welfare Conference is used to disseminate information about the Holy Name Movement in the United States. Through this service, used by all Diocesan papers, every section in the country knows within two weeks whenever a significant Holy Name event occurs.

RALLIES:

Diocesan—Nearly 2,500,000 men in a body receive Communion at least every month with the Holy Name Society. At least once a year each Diocese conducts a "Holy Name Rally" or public meeting. At these gatherings a sermon is preached, an act of Faith in the Divinity of Jesus Christ is made, the pledge of the Holy Name Society is taken and Benediction of the Most Blessed Sacrament is given. The attendance at these Holy Name Rallies varies with the size of the diocese.

Sectional—In nearly every Diocese, there are sectional rallies wherein the

(Continued on page 32.)

ANOTHER HOLY NAME BISHOP

THE Holy Name men of America rejoice in the elevation of Monsignor Lamb to the Episcopacy. The Bishop-elect is one of the outstanding Holy Name Spiritual Leaders in the country.

ONE of the reasons for the prosperity and continued growth of the Holy Name Movement in the Archdiocese of Philadelphia was the inspiration of Monsignor Lamb who never failed to take advantage of every opportunity to advance the cause of the Holy Name.

THE system of organization among the Holy Name units of the Archdiocese of Philadelphia is to be commended. The co-operation between branch and sectional union, and between sectional unions and the Archdiocesan union and between the Archdiocesan Union and National Headquarters has been almost perfect.

POPE PIUS XI has a deep, paternal affection for the Holy Name men of the United States. His latest and most significant manifestation of love for them and keen interest in the work of the Society has brought happiness and encouragement to his stalwart spiritual sons in America.

THE Auxiliary Bishop-elect of Philadelphia, Monsignor Lamb, now takes his place with other Holy Name leaders in the Episcopacy of America.

OUR congratulations are extended to Bishop-elect Hugh J. Lamb, to the Archdiocese of Philadelphia, and to the Archdiocesan Holy Name Union of Philadelphia!

**"THE FORCE AND VIGOR OF THE HOLY
NAME SOCIETY LIE NOT ONLY IN THE
BEAUTY AND NOBILITY OF ITS IDEALS BUT
IN THE EXAMPLE IT SETS."**

By **VERY REV. MSGR. MICHAEL O'GORMAN**
Director of Los Angeles-San Diego Union

SINCE the earliest times the Church has encouraged sodalities for laymen. The more closely they clung to Her, the more deeply did She cherish them and the more highly did She indulge them. It is significant, therefore, that the HOLY NAME SOCIETY is one of the most highly privileged and most richly indulgenced societies for men within the Church.

AS FAR back as December 8, 1892, Pope Leo XIII warned against the recrudescence of third century Manicheism and eastern mysticism which menaced Christian morals. On that occasion His Holiness said "it is not enough for Catholics to remain on the defensive. We must descend into the arena and combat evil face to face. This you will do by opposing publication to publication, schools to schools, associations to associations, action to action."

THE OLD heresies that once agitated the unity of Christianity now find a new prominence in the firmament of modern thought despite the otherwise enlightened atmosphere of our times. For, as His Excellency, Most Rev. Bishop John J. Cantwell, D.D., has pointed out "people are searching back into history and bringing out discarded philosophies of an elder day." In the light of these thoughts Pope Leo's warning holds a force and a timeliness that we cannot and must not ignore.

WHILE humanity has been swept on to new realms of knowledge and culture by a wave of secular education and scientific achievement yet beyond the pale of Catholicity man is still stranded on the barren shores of heresy and paganism.

ALBIGENSIANISM, whose early flame was emphasized by contrast with the gloom that marked its advent and whose flickering light went out before the scintillating brilliancy of a Dominic, is still a force

among so-called modern Christians. And in a mild but nonetheless insidious form, Jansenism is more or less prevalent among us. In an effort, as it were, to escape complete annihilation, the "discarded philosophies of an elder day" have changed in name only and under a subterfuge of Christian nomenclature expect to prolong their vicious existence.

THIS resuscitation of heretical doctrines and paganistic philosophies indicates that the inherent longings of the human soul for religion are yet, despite the tendencies of our times, a predominating factor. Only a slim wall of false impressions and inherited prejudices keep men from entering the portals of the Catholic Church.

OURS, then, is the task of piercing that wall of prejudice and ignorance so that the warmth of true faith may enter hearts wearied of their sojournings on desolate shores. Ours is the duty, as the Bishop of Los Angeles and San Diego has so beautifully said, of "bringing back to the Fold of Christ and to the bark of Peter those who have forgotten God."

THE force and vigor of the Holy Name Society lie not only in the beauty and nobility of its ideals but in the example it sets. "Good example," some one has said, "comes like a trumpet call, ringing through our souls, summoning up every noble impulse and energy of our being. It infuses an active force, a principle of energy, a contagious influence into our lives, inviting us to follow, 'to be up and doing'."

THIS venerable Society is aptly fitted for the task. It promotes personal sanctification: militant spirituality; respect for God and for all lawful authority, cleanliness of speech—and cleanliness of thought will, of itself, insensibly follow—for "He who offends not in word, the same is a perfect man" (St. James.)

(Continued on page 29.)

AS NATIONS WAR FOR PEACE

By HUGH HALTON

LIVING, as we are, in an age of experimentation, which to a great extent has outlawed rationality, man is beginning to learn, following a materialistic norm, that his practical test has been an absolute failure. From the moment he set aside the spiritual and proceeded along the path of the material his efforts were doomed to the folly which he now beholds. If he will but admit the humiliation of his own defeat and recognize the inexorable law of dependence on his Creator, then the world can still hope that the suicide of civilization may yet be averted. As soon as all nations write into their governing laws the Divine precepts of charity and justice and begin to recognize the fact that the Church is the greatest moral power on earth, that we are all brothers, heirs of a common heritage, then the world can rightfully look for that peace which unites mankind in the bond of perfect charity.

* * * *

THE drama that the world is unfolding today will be a lasting one. For the rapid approaching crisis, which we are facing, is not merely to determine the supremacy of nation over nation (an unjust and destructive design in itself) but rather to render a decision on the words of Lenin: "The conflict will be finally just between Communism and Catholicism." That statement of the Russian Bolshevik leader was made with prophetic foresight; and today while the world powers, blinded by material gains, prepare to "bomb out" the answer, Christians the world over practicing the charity of Christ say quite simply: "when humanity triumphs over Divinity—then Divinity is no longer Divine." And though the Bark of Peter shall be buffeted by the fierce waters of tribulation and the storms of persecution shall rage around her, yet the beacon light of Christ's infallible word "— and the gates of hell shall not prevail against thee" shall lead her on until that day when all nations shall lay prone at her feet. What we have been taught to call Communism—that pernicious system destroying human personality—is playing the part of Pilate today. To any sane mind the so-called principles of communism serve as its own refutation. But we cannot stop here for,

unfortunately, in many lands, communism has gained much more than a foothold. In America the soil has been made fertile and the weed will grow rapidly. There is but one remedy to ward off the disastrous consequences of this growth and that is prayer and action.

WE learn from experience that the innermost longing of the human heart is the desire for life. Even at the hour of death men cling fast to what little remains and struggle to retain it. If life is so precious, how can the world forget the six million souls that have passed before their Eternal Judge—slaughtered on the battlefield of Europe while vainly attempting to assemble a jig-saw puzzle that had many sections missing? And how can the world forget that the pertinent question remained unanswered and is now being proposed once more? Men must be trying to forget to remember. For the world is still far from "safe for democracy" and men continue to harbor the irrational opinion that war is the only means to end war.

SAIN'T Thomas Aquinas, in his masterly embodiment of all Christian teaching—the "Summa Theologica"—answering the objection, "all men do not desire peace"—states, "Even those who seek war and dissension desire nothing but peace, which they deem themselves not to have. — Hence, all wars are waged that men may find a more perfect peace than that which they had heretofore." Continuing, Saint Thomas teaches, "Peace is the work of justice indirectly, in so far as justice removes the obstacles to peace; but it is the work of charity directly, since charity, according to its very nature, causes peace." If the nations at war would pause just long enough to analyze that statement, if they could only grasp its significance, the horrors and anguish of another world catastrophe might yet be averted. For recourse to war as a criterion of justice has, in the course of history, usually proven itself to be both unjust and a complete failure.

As is the case with other problems in life many have sought the extremes. Some glory in war and boast

of the achievements (sic) which are its fruit; others dogmatically decry all war and say it is justifiable under no circumstances. And the answer is found in one of our earliest lessons from experience—"virtue lies in the middle path." Certainly there are, or at least may be, circumstances which justify a war, and conditions which have been laid down by Christian moralists as a guide in determining the morality of this question.

ALL war is not forbidden. Saint Augustine teaches this clearly: "If the Christian Religion forbade war altogether, those (soldiers) who sought salutary advice in the Gospel would rather have been counselled to cast aside their arms, and to give up soldiering altogether. On the contrary, they were told: 'Do violence to no man; —and be content with your pay.' If he (Saint John) commanded them to be content with their pay, he did not forbid soldiering." Consequently, a just war is not impossible. Let us consider, briefly, the principles layed down by Saint Thomas Aquinas and Catholic moralists, basing their teaching on the Angelic Doctor, for a morally lawful war.

IN the first place, the authority of the sovereign by whose command the war is to be waged must be established. That seems to present no difficulty—for what right would I have, by way of example, to declare war on a foreign power. That power in our country is reserved for Congress. The second condition requires a just cause for going to war. And here we are confronted with the problem that has been juggled to suit the circumstances for centuries. A most concise interpretation of the requirements for this just cause is found in an excellent pamphlet entitled "International Ethics" (Catholic Association for International Peace), wherein we read: "—actually or certainly imminent violation of rights; moral certainty that this is the situation; a decree of evil in the injury proportionate to the evils involved in war; inefficiency of peaceful means; and a well grounded hope of bringing about better conditions." The third requirement demands a rightful intention on the part of the belligerents. The point in question is quite obvious—as greed, for example, does not constitute a rightful intention. Father Stratmann of the Order of Preachers, in his treatise, "The Church and War," enumerates ten points which contain the principles that make for a just war. They are based on the teaching of St. Augustine, Saint Thomas and Francisco de Vitoria, who is rapidly becoming recognized—and rightly so—as the direct founder of our modern international law. The fourth of Father Stratmann's condition reads: "That war should be declared when every means to prevent it have failed," and the eighth: "War must be rightly conducted: restrained within the limits of justice and love."

THOSE, briefly, are the principal conditions for a just war—simple and yet so complex, basic and yet disregarded. The testimony of ages reveals a few instances where these requirements have been satisfied, when a na-

tion marched to a speedy victory in order to restore peace in their brotherly enemies camp. And this was accomplished with as little destruction of life and property as possible.

HERE let us pause to make application of these principles to the present crisis. Modern warfare, as a result of scientific development, is probably the greatest moral offense in which nations can indulge. The horror and immorality of the last World War (must we have recourse to such terms!) is still fresh in our minds. But evidently, when the world's school of hatred and destruction was in session, some scholars were absent and today they demand a review lesson. Since the close of that war, science has brought forth newer and deadlier gases, pilotless bombing planes, disease germs and a host of others means that can absolutely destroy Western civilization. Extinction will be the final result. For today we find nations intimately connected by political, commercial and cultural obligations, which means that the maintenance of a neutral policy is rendered very difficult. Can you conceive of a "degree of evil in the injury proportionate to the evils involved in war" at the present time, when you realize that it will probably mean world war? And do you suppose that the nations causing such war would have a "well grounded hope of bringing about better conditions?" We wonder if Italy and Ethiopia checked and rechecked on the "inefficiency of peaceful means."

THE virtue peace is directly opposed to the evil war.

Again, we turn to the teaching of Saint Thomas Aquinas: "The good of the multitude seems to be order and peace, which is tranquillity of order; so that the end of the government of the world is pacific order." Many attempts have been made, especially within the past century to formulate a lasting peace program. But unfortunately, too many of these projects have violated the bond that could unite nations, by divorcing Christian principles from international ethics. Too many of the world's diplomats would leave God out of their treaties, for they are victims of that erroneous notion that conformity to the Christian standard would impair liberty. Error is the only thing lasting in their institutions.

THE peace Treaty of Versailles, which ended one world war but may indirectly be the cause of another, was in some proportions unjust. Christian principles would never had permitted the conquerors to place such tremendous burdens on the vanquished. And how many believed that Germany would meekly accept with no view to the future.

OUR present League of Nations was created as a result of a provision for its establishment in the Treaty of Versailles. It is, then, a creation of the conquerors. During its period of existence it has proven both effective and ineffective on occasion for preventing war. But

(Continued on page 31.)

THE ROMANCE OF IRISH NAMES

BY ALEXANDER I. RORKE

Attorney at Law

Part III

THE history of Irish names is the history of Ireland in which is preserved a record connecting a large portion of Europe with its past.

EARLY Europe was mostly Celtic and only in Ireland can be traced the influence of Celtic culture and idealism. Spain, Portugal and England get the record of their past from Roman invaders. But early Irish history is the record of Western civilization before Rome bestrode the earth.

THE Celts invaded Italy in the 7th and 4th Centuries B. C.—they stormed Rome 300 B. C.

LEGEND places the Irish Celts originally in Scythia. They migrated to Egypt, Crete, and Spain and finally colonized Ireland. They were called "Gael" because their ancestor, whom Moses cured of the bite of a serpent was "Gaodhal Glás." His grandson "Niul" an instructor in Egypt married Pharaoh's daughter, "Scota," after whom Ireland was originally called "Scotia." Niul and his people resisting the injustice of a later Pharaoh, were driven from Egypt and wandered to Spain and then sailed for Ireland, the Isle of Destiny, foretold by Moses.

THEIR history, family genealogy and laws were put into verse by their poets for their more easy remembering. Hence there were preserved a record of ancient names, places and events by Celtic poets and scholars long before the West of Europe had emerged from barbarism.

SINCE beginning this series I have received a large number of inquiries regarding Irish surnames. Some of these answers I am giving in this article.

"BRISBANE." In the *Ulster Journal of Archaeology*, I find that James Shaw came from Greenock, before 1606, married Isabella Brisband. The Shaw, Bris-

band coat-of-arms dated 1625 are on the walls of Ballygally Castle, Antrim.

THE name perhaps derived from the Norman-French, Brisebon, of "Breakbone."—Found in Ireland at an early date. "Henry Brisebon was witness to a deed in 1310, and held land in Co. Wexford."

"MACAILGHILE," sometimes Lilly, means, "the son of Ailghil," a branch of the Maguires in Fermanagh.

"BROOKS" has many origins; Anglo Saxon, German, Flemish and Dutch.

BROOKE is a local place name. It is found in Norfolk; Atte Broke, and hence Brooks.

"COOLEY" derived from the Irish "O'Cuile." The original name perhaps, "MacGiola" pronounced "Kilcooley," shortened "Cooley," means "son of Ciolla Mhochuille"—servant of Saint Mochuille. Rare Co. Clare name.

AN English family "Cooley or Colley," settled in Kilkenny City at an early date. It seems certain that the Duke of Wellington was descended from this Kilkenny family. The original family name of the Wellingtons was "Cooley" and not "Wellesley" as generally supposed.

"BREHONY," Brehon, "son of the Brehon," meaning "Judge," a common surname—many parts of Ireland, especially Connacht and West Ulster. The surname now generally anglicised "Judge."

MCGUIRE wants to know if "Mac" isn't Scotch. "Mc" is an abbreviation of "Mac," an Irish word meaning "son of." The Irish colonized Scotland and hence "Mac" is found there but many remained in Ireland, such as the MacCarthys, the MacMahons, the MacDonaghs and the MacKennas.

THE New York telephone Directory separates the "Mac" from the "Mc" names. This brings confusion.

Washington, London, Dublin, put all "Mac" names in one list saving time and trouble.

"**MACK**" is an Irish name, probably an abbreviated family name. It may have an independent origin. There is only one way of getting facts; study the family history.

"**BARRY**" the surname of Commodore John Barry, "Father of the American Navy," probably from Barre in Normandy, illustrious Anglo-Norman family in Ireland especially about Cork—several branches—

Barry—Mor the The Great Barry

Barry—Ruad Red Barry

Barry—Og Young Barry

Barry—Maol Bald Barry

Barry—Laidir Strong Barry and Anglaised

"MacAdaim"—son of Adam (Creature)

But O'Barry of Limerick is Irish, (Spear Like)

THE passing of Roderick J. Kennedy brings to mind "Kennedy," also O'Kennedy, descendant of "C-inneidid," "helmeted head." Two families—the O'Kennedys of Ormond, branch of the Dalcasians derived descent from Kennedy, son of Donnucuan, brother of Brian Boru, originally seated at Glenmora, the present Killokennedy, in County Clare, later settled in Tipperary in Upper and Lower Ormond, became powerful from the 12th to the 16th century. They were Lords of Ormond—three great branches, O'Kennedy, the "Fair," O'Kennedy the "Brown" and O'Kennedy "The Red." Second branch was O'Kennedy Cearnaigh of the Ui Maine in County Galway.

"**O'DALY**" descendant of Dalac, "holding assemblies, frequenting assemblies." Descendants of Maine, Son of Niul of the Nine Hostages, chiefs of Corca Adain, or Corca Adhaimh, of West Meath. The most remarkable literary family perhaps in all Europe for seven centuries. First to become famous of that family was "Cuchonnacht of the School" who died in 1139. In the middle of the 13th century a branch of the family (descendant from Donough More O'Daly, a celebrated Bard), settled at Finavarra, in Burren, Co. Clare, where they became poets of the O'Loughlens. The O'Dalsy of Galway, a branch, settled in the 15th century in Ui Maine. Raghnaill O'Dally settled in Desmond in the 12th century and became chief Ollave in poetry to MacCarthy. He was ancestor of the O'Dalys of Muinntear Bhaire and O'Keeffe's country. Another branch settled in Cavan, became poets to the O'Reillys, others poets to the O'Neills of Ulster and the O'Connors of Connacht.

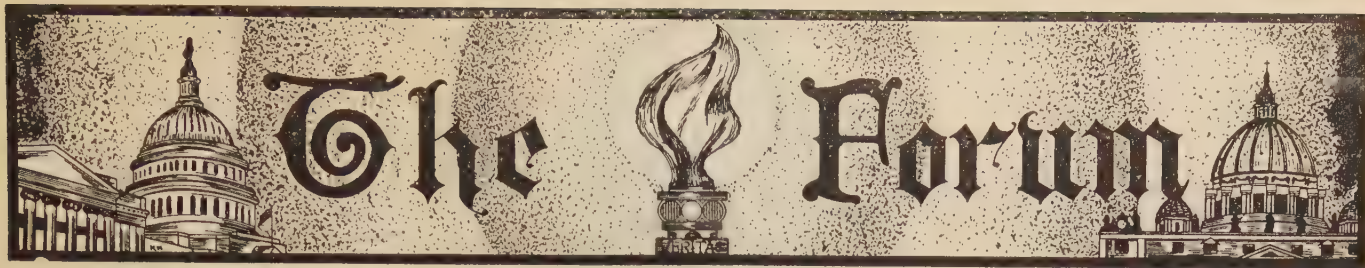
O'RUAIRC, variously spelled. Several families in Ireland, O'Rourke's of Breifney, most celebrated Chiefs of Ui Briuin Breifne; territory comprised the present Leitrim and Cavan. Three of them in the 10th and 11th centuries were Kings of Connacht. Lords of Breifney, rulers from Kells in Meath to Drumcliff in Sligo. After

the 12th century O'Reilly became Lord of East Breifney, Cavan, and O'Rourke of West Breifney, Leitrim. The family took a leading part in the Elizabethan wars retaining property to the Cromwellian Confiscation. Attained high distinction in the military service of Poland and Russia. Family famous for its cavalry and archery.

IF these articles on the "Romance of Irish Names" has served to acquaint the Public with something of the history of a few Irish names, and if those who bear Irish names have been moved to take an honest pride in an ancestry which made them glorious, then they have not been written in vain. Should they move the bearers of these names to be off on a career of research in Irish Historical Societies and neglected bookshelves, in homes, then I warn them that once they go forth on such a quest, there is no turning back until they reach the end of the trail—and on the way they must travel many days and encounter strange adventures; with their sires they will endure Penal Laws and Royal Confiscations; resist Angles and Normans; triumph over Danes and Norwegians; welcome St. Patrick to Erin; sit on Princely thrones and be crowned Chief King at Meath and Tara; with "Dathi" and "Niul" of the Nine Hostages" and "Conn of the Hundred Battles," they will carry war into ancient Britain and Gaul and march on Rome itself; they will sit with "Cormac McArt" and his Brehons and his Finian Knighthood;—they will behold Maeve, Queen of Connaught hurling her fighting men upon the warriors of King "Connor McNessa"; they will sorrow over "Dierdre" and "The Sons of Usna"; they will colonize Ireland 1200 B. C. and be cast about with a spell woven by unseen spirits, and thenceforward seek the Leprechaun's Pot of Gold, hear the cry of the "Banshee," and be lured by the fair daughters of the sea to "Hy-Brazil" and "Tiernancgue" where youth and happiness are perpetual they will be possessed of chivalrous ideals; Justice will be their Sword, honest principles their Standard, the Common Good their Goal and like their ancestors they will be "Men who their duty know and knowing dare maintain," even against seemingly overwhelming odds.

IT is a difficult voyage, those who search for the meaning of Irish names, would undertake, yet it will have its recompense for their experiences "en voyage" will make them men, such as are needed today in all walks of life. Therefore as their sires were sent off to the wars in days ago to fight for King, for prince, or for glory, so today I bid them go in quest of the golden romance contained, but maybe forgotten, in their names. Truly there is a body and blood and a soul in them—in

"Brannigan, Flannigan, Milligan, Gilligan, Duffy, McGuffy, Mullarky, Mahone, Rafferty, Lafferty, Connelly, Donnelly, Dooley, O'Hooley, Muldowny, Malone, Maddigan, Caddigan, Hallihan, Callahan, Fagan, O'Hagan, O'Houlihan, Flynn, Shannahan, Lannahan, Fogarty, Hogarty, Kelly, O'Skelly, McGinnis, McGinn."



By PAUL REDMOND

THE PRINCE OF PEACE

FOR A CHILD IS BORN UNTO US AND A SON IS GIVEN TO US: HIS NAME SHALL BE CALLED WONDERFUL, COUNCELLOR, GOD THE MIGHTY, THE FATHER OF THE WORLD TO COME, THE PRINCE OF PEACE. HIS EMPIRE SHALL BE MULTIPLIED AND THERE SHALL BE NO END OF PEACE. Is. IX 6,7.

WHEN Mary lifted the infant Jesus in her arms on that first Christmas morn 1936 years ago, she bestowed on mankind a benediction of peace. The shepherds knelt and adored in our name, and an angel choir sang of the glory that is God's and the peace that was to come to men of good will.

DURING this season of Christmas and the New Year, throughout Christendom Mass is being celebrated in honor of the Christ Child. In great cathedrals prelates and kings kneel in adoration as did the shepherds of old. In huts little better than the cave of Bethlehem men will kneel like kings to do honor to the King of Kings. There before a Babe whose hands are too tiny to touch the heads of the beasts which hang above Him, the king and the pauper, the white man and the black man, old and young, all acknowledge their common clay and offer a universal petition, that they too might share in the peace and happiness of Bethlehem. For man is ordained to happiness, and happiness on earth means an attainment of some share in the peace of Christ, and it means nothing else.

CHRISt's coming signalized the era of peace. It was because of His coming that rulers who claimed to be gods and ruled in anything but a godlike manner acknowledged that they were men whose rule could be godlike in justice and mercy when they followed His precepts. Every word and action of Christ indicates that He taught that rightly constituted authority is from God, that men were to render to Caesar the things that were Caesar's. This is peace in high places. Christ also dignified honest labor. He said that the laborer is worthy of his hire, that the poor in spirit would possess the kingdom of Heaven. Moreover, Christ is the foster son of a carpenter. He Himself served His apprenticeship in

Joseph's workshop and you may be sure that the Divine Carpenter fashioned the doorway to Heaven very low so that plumes would have to be doffed before entering the city where virtue and good works are the requirements for citizenship.

THE list of benefits which God bestowed upon all classes of men with the advent of Christ is endless. But why continue, at this season we are filled with the sentiment of Peace—tomorrow—Peace, just something to preach about. We have wars and rumors of wars, disputes between capital and labor, politics, persecutions, unhappy family life, discontented youth, oh what is the use, Peace, yes, in the grave. But the Jesus you worship is the Prince of Peace. He is the Divine Paradox, the God-man, the Mangod. Well His title as Prince of Peace is also paradoxical for He came with a sword girded firmly at His side.

TO-DAY the world is just as ripe for Christianity as it was 1900 years ago. So called Christian nations seeking worldly peace in conquest and bloodshed, rulers who have again assumed divinity, capital which deprives the laborer of his hire, Catholic men and women who think that peace on earth means having a great amount of money, youth to whom peace means license. Well Christ the Prince of Peace came to fight all that. His peace is not of this world, peace cannot be won by conquest or by money or lust. The peace on earth promised by Christ is a continual battle against what materialists call peace. If you really want peace you must fight for it. Do you think that it is easy for nations and individuals to have peace, it is not easy, it is a hard fight, but while you fight you have peace, it is only when you surrender that you lose it. The rich man has won peace when he acknowledges the fact that he is only the steward of his wealth, that it is his duty to feed and clothe the poor from the surplus which he has. For every man it is a hard lesson to learn that love consists not in taking but in giving. It is not "what has Christ done for us" but what have we done for Christ in appreciation of His gifts. In the home, a little of the spirit of Christ would do much to make men happy. A little less taking and more giving, mutual regard and help. To the man of intelligence and

(Continued on page 32.)

REV. S. J. KREMER, C.P.P.S.
Director Cleveland Diocesan Union



**AS HOLY NAME MEN, CONVINCE ALL,
 OF MAN'S NEED AND CRAVING FOR GOD**

REV. S. J. KREMER, C.P.P.S

THAT God may bless the months, the weeks, the hours and the minutes of the year 1936 with health and happiness is my sincere wish to every Holy Name man. The beginning of a New Year is the time to make new and good resolutions. You should be willing to work during this coming year. Religion means work. It is keeping close to God. Getting there is a hard grind. One's life is just what he makes it. There are no "chute the chutes" to success. We have to work hard for everything we get, and then work harder to keep it.

You should be willing to advertise the Catholic Church through the Holy Name Society. Remember that Advertising Pays. At least, it has been proven. When someone has discovered something great, he immediately takes steps to make it known to others so that he share it with them. Buried treasures help no one. Of what profit would it have been if Madame Curie in discovering Radium had closed her laboratory and hid her discovery from science? Many lives would have been lost because of her failure to make it known.

MARCONI has the honor of having made wireless telegraphy a practical success. Transatlantic ships with suitable apparatus may now be said to be in telegraphic communication with the mainland during the entire voyage and may send out calls for help, comfort or business. By making known the Radio, the Gospel of Jesus Christ can now be preached to millions at one time, and to people who never would enter a Catholic Church. The world would be in darkness if Edison had not brought to our attention the incandescent lamp and other wonders of electricity.

WHAT spiritual darkness would engulf us if we had not received the Light of the World. What fearful imaginings would have been ours concerning our eternal salvation had not our Lord and Savior come to be "the way, the truth, and the life." As Holy Name Men during this year, make known to your brothers of other creeds the Food of Angels. Make known to them with sweet gentleness the heritage we possess as Christians: "Behold, you are starving and here is the Bread of Life." How many thousands of other faiths being present during the National Eucharistic Congress at Cleveland at the midnight Mass, which some 150,000 people attended, were not stirred to a renewed zeal for God or to search for God and truth. The Holy Name Pledge recited by our National Holy Name Director, Father Conlon, was heard for several miles on Lake Erie and made known to all present, the loyalty of Holy Name Men to God, home and country.

As Holy Name men, convince all, of man's need and craving for God. The United Press of November 26, 1935, relates that a hangman, Henry Meyer, aged seventy-three used to laugh when he roped and hooded condemned people and laughed at the ministers and priests reading the Bible to prisoners on the scaffold. Since 1918 he had ended the lives of thirty-eight men and a woman. Before dying, Meyer drew himself up and spoke to a neighbor: "Get me a priest, a Catholic priest." What a change of heart when man is faced with death!

OUR Holy Father, Pope Pius XI, most earnestly exhorts laymen to participate in Catholic Action. As zealous Holy Name men, take a prominent part in all the activities, which will redound to the honor of God, the welfare of Church, home, youth and country.

"EVERY HOLY NAME MAN, AS A SOLDIER OF THE CHRIST-KING, AS ONE WHO HAS VOLUNTEERED TO MARCH BEHIND HIS BANNER, IS DOUBLY BOUND TO GIVE GOOD EXAMPLE TO HIS FELLOW-MEN."

REV. JOS. AUGHNEY

Director of Omaha Diocesan Union

DURING life many opportunities present themselves to man but the greatest of them all is Good Example. Every man has his own circle of friends and acquaintances and upon them he exercises a certain influence, good or bad, by his words and actions.

THERE is nothing so dreadful or so deadly as bad example. Among the crimes and disorders that disgrace the Christian world today, not one can be found that has not been propagated, sanctioned and confirmed by it. Bad example is an atrocious crime. Many lives are ruined and lost because of it. It is spiritual fratricide. It turns the soul away from God, Who is the Way, the Truth and the Life of man. We can never fully realize the harm that is done to God, to His Church and to our neighbor by bad example. It requires many years of hard and steady work to build a strong spiritual structure but one bad or improper act can destroy the same in a moment. Dishonesty in business, foulness in speech and other faults prejudice many non-Catholics against the

Church and prevent them from becoming Catholics.

THE world needs good example. President Roosevelt in his Armistice Day address stated, "The power of good example is the strongest force in the world. It surpasses preachments; it excels good resolutions: it is better than agreement unfulfilled."

EVERY Catholic, as a true follower of Jesus Christ, is bound to give good example. Every Holy Name man, as a soldier of the Christ-King, as one who has volunteered to march behind His Banner, is doubly bound to give good example to his fellow-men.

WHAT better or more timely resolution could be suggested to the Holy Name man at this, the beginning of a new year, than he give to all with whom he comes in contact, the example of a better, holier and purer life. By so doing, he will be living up to the prom-

ises he made when he became a member of this great society and will be confessing Christ to man and to the world.

**HOLY NAME BROADCASTS FOR
WEDNESDAYS IN JANUARY**

January 1st.

PURPOSE OF THE HOLY NAME MOVEMENT

REV. THOS. F. CONLON, O.P.
National Director

January 8th.

THE HOLY NAME MOVEMENT AND YOUTH

REV. J. B. AFFLECK, O.P.
Assistant Director

January 15th.

GROWTH OF THE HOLY NAME MOVEMENT

REV. THOS. F. CONLON, O.P.
National Director

January 22nd.

THE HOLY NAME MOVEMENT AND THE HOME

REV. JUSTIN ROUTH, O.P.
Assistant Director

January 29th.

THE HOLY NAME MOVEMENT AND LAY LEADERSHIP

REV. W. E. HEARY, O.P.
Assistant Director

STATION WLWL—7 TO 7:30 P. M. (E.S.T.)

OLIVER PLUNKET--*Martyr*

By JOHN L. McPARTLIN

OLIVER PLUNKET was born in the year 1629, a scion of the noble house of Plunket, a near relative of the Earls of Fingall and the Barons of Louth and Dunsany. Those were the days when an open profession of faith was tantamount to carrying one's life in one's hands. Ireland was under the iron heel of English persecution. Queen Elizabeth—"good Queen Bess" as, with unconscious irony, she was called by her contemporaries—was carrying on the ungodly work instituted by Henry VIII. She is known as one of the most extravagant and dissolute queens of history, rivalled only by Messalina, stepmother of the infamous Nero, and Catherine II of Russia. In order to keep up the state and pomp which she so much enjoyed, it was necessary for her to have "much monies." And as the realm had been bled white financially by Henry VIII, and as the almost chronic wars in which England had been engaged for a hundred years or more had depleted the national coffers, money had to be raised, even though dishonestly. So with an avaricious eye the Queen, as her predecessor, the King, looked to the monasteries, which, from very humble beginnings, had by thrift and economy amassed fortunes which even historians so bigoted as Bury and Burnett, not to speak of Cobb, are willing to admit were administered for the benefit of the poor. It is an historical platitude that there were no beggars in England before the Reformation, because the poor could always obtain employment and food at the monastery's gate. But Elizabeth ejected the monks and nuns from their monasteries, sequestered the community's treasures and church plate, and handed over the buildings themselves to dissolute courtiers. Unfortunately many of the secular priests, under the stress of compulsion, took the oath of allegiance to the new form of religion foisted upon the people, whilst the vast majority of the monks, when they did not go to the scaffold, went into hiding, so as to be better able to give spiritual ministrations to the people of the country roundabout. Of the many bishops in Ireland, six only remained after a short time, and of these three were exiled, and two of the other three were enfeebled by old age, often bedridden. The Popes, especially Clement IX, were very solicitous about supplying the Irish Church not only with the priests but with bishops, especially after the death of Edmund O'Reilly, Archbishop of Ar-

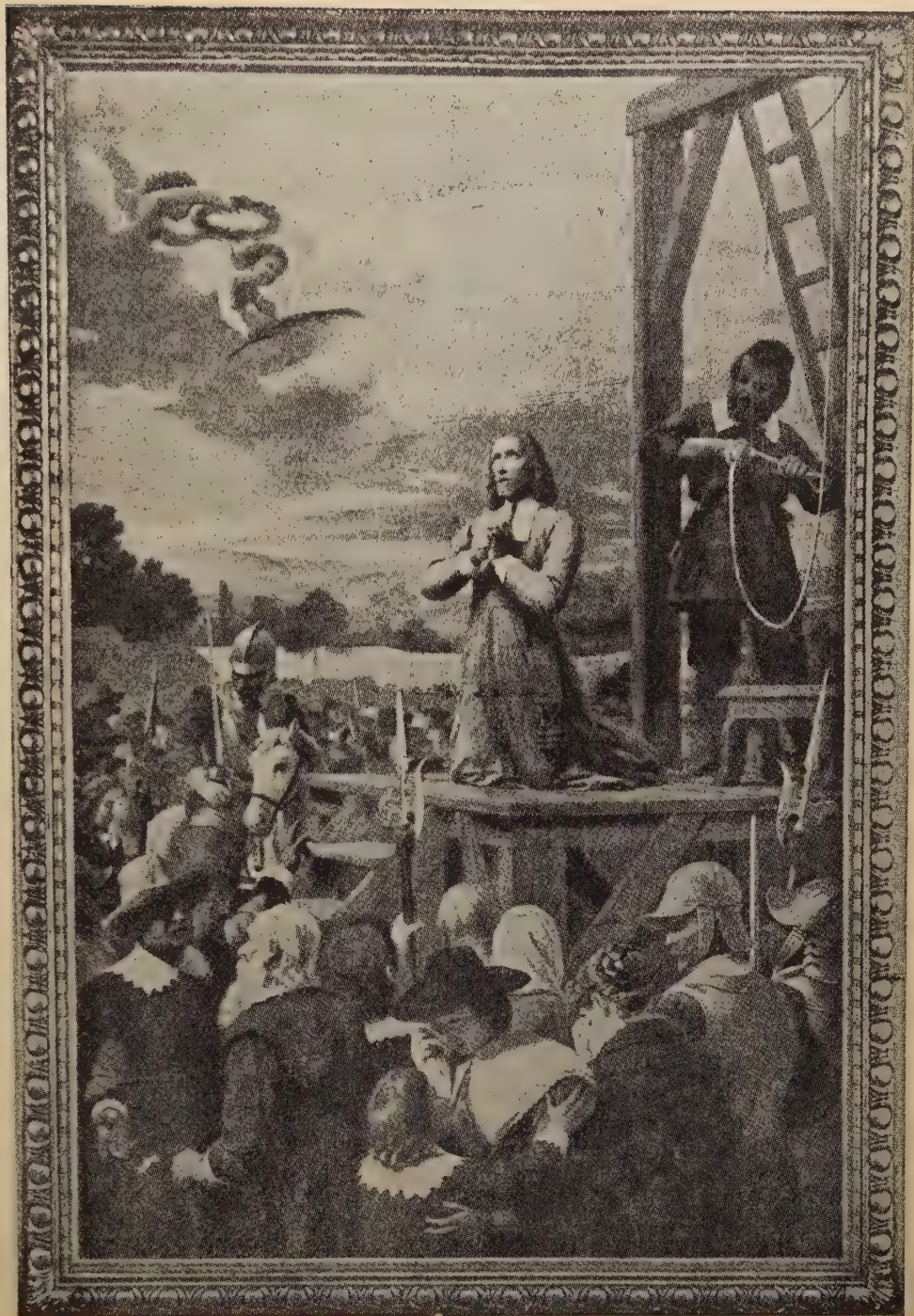
magh and Primate of All Ireland, who after a long exile died in France. The Sacred Congregation was casting about for a successor when the Pope cried out: "Why are we discussing uncertainties when certainty is before our eyes? Behold, in the city of Rome itself, Oliver Plunket, a man of long experience, tried virtue and consummate learning. Him, by my apostolic authority, I appoint Archbishop of Armagh and Primate of Ireland."

THIS young man who was so suddenly and unexpectedly called to the purple had been living in Rome for some time, studying hard, like so many Irishmen of the time, to make himself a true priest of God. Up to his sixteenth year he had been placed under the care of a relative, Dr. Patrick Plunket, Abbot of St. Mary's, Dublin. When he had completed the foundations of his learning, he went to the college of the Jesuit Fathers in Rome. Father Scarampo, an Oratorian who had come through Ireland on a mission to the Pope, took him to the Eternal City. From the beginning his instructor expected great things of him because of his piety and his intellectual prowess. As it was impossible for him to return to his home, owing to the unsettled state of things in Ireland, he remained with the Jesuit Fathers of San Girolamo della Carita for a few years after his ordination, where at the fountain-head of Christendom he imbibed that love for the Chair of Peter which has ever been the distinguishing mark of the Irish priesthood. Following the example of so many of his ecclesiastical forbears, by dint of hard study and incessant application he was amassing intellectual treasures which, later on, he hoped to be able to dispense to his own people. He was frequently to be seen in the Italian churches praying for the restoration of peace to his own sorely tried motherland. And though he sought no honors or distinctions he was singled out by the Pope, as we have seen, and made the outstanding ecclesiastical figure of the Emerald Isle.

IT must have cost the young priest a pang to sever his relations with the College of the Propaganda, where during the course of twelve years he had acted as professor of theology. As the world was then peopled with spies of the English Crown, looking for those who were singled out for ecclesiastical honors, it was deemed more

prudent by the authorities that Father Plunket's consecration should not take place in the Eternal City, but at Ghent, in Belgium. Shortly after his consecration, by stealth, and completely disguised, he entered his native land and for a considerable period afterwards remained concealed. During this period of concealment, the infamous Lord Lieutenant Robarts declared to the equally infamous Lord Conway that he had received information from the King that two persons, one of whom was Oliver Plunket, had arrived from Rome and were in hiding in the country to do mischief. Lord Conway writing to his brother-in-law, Sir George Rawdon, remarked that it would be an acceptable service if he could "dextrously seek out the Primate and his companion and apprehend them."

UNDER Lord Robart's successor, Lord Berkeley, the Catholics enjoyed a rather full measure of liberty, and profiting by this opportunity Dr. Plunket immediately began his life of apostolic activity. Nothing gave him greater pleasure than to perform with decorum and dignity the sacred offices of the Church, at which frequently during this breathing spell many of the Puritans were present. He multiplied himself in a thousand ways to be at the bedside of the poor. Indeed, the outstanding characteristic of his life was his devotion to the sick and dying. Despite his many engagements as the ecclesiastical head of the Irish Church, despite his frequent sermons, he always found time to be with the dying. At the same time he was enough of an Irishman to keep alive in the Gaelic heart a love for the mother-country. For his deep patriotism he will always be remembered with those great Irishmen who believed in the destiny of the Emerald Isle. There was scarcely a corner of Ireland to which his voice did not pierce, and to which he did not go—often on foot and in disguise—to administer the sacraments. Writing to Rome in 1673, he says: "During this past year I have confirmed 48,665 souls." Every part of Ulster rang to



DEATH OF OLIVER PLUNKET, ARCHBISHOP OF ARMAGH AND PRIMATE OF ALL IRELAND

his words and exhortations. Cardinal Moran, in his *Memoirs of Plunket*, says that "these sacraments were often administered under the broad canopy of heaven, pastor and flock alike exposed to wind and rain." Up to the year 1672 the Archbishop ordained so many priests that the number of the clergy was doubled. During this time practically all the vacant bishoprics were filled. These journeys and labors were not performed without difficulty, for the Primate was never a very strong man, and incessant application to study had early in life given him an affection of the eyes which was not bettered by the strenuous life led by him, entailing as it did constant exposure to the elements. Writing to the

Sacred Congregation about this time, he says: "The distillation of my eyes, which was fatally increased by the laborious visitations in the Northern districts scarcely allows me to write or read letters even as large as a snuff-box. Still, it does not impede my tongue from preaching both in the English and Irish languages."

THE Archbishop was far-seeing enough to know that the peace enjoyed by Ireland was merely the lull preceding another violent outbreak, which came some years later when the Duke of Ormonde succeeded Arthur Lord Essex as Lord Lieutenant of Ireland. England was just then seething with the pretended Popish plots of Tongue and Oates. It was a campaign of vilification, slander and lies, and the so-called "plots" will go down in history as among the most dastardly tricks ever perpetrated upon a contingent of the people. Class hatred, suspicion and fear were aroused to such a degree that no Catholic's life was safe. One needed but be hinted at as a partisan of Rome to become entangled in the meshes of the law. Archbishop Talbot of Dublin, who had ventured back from exile, was amongst the first to be caught. Ormonde ordered all bishops and ecclesiastical dignitaries to depart from the kingdom before the 20th of November. All convents, seminaries, parish schools and societies were to be suppressed. It was felony for any priest, bishop or monk to exercise his ministry. A reward was offered for the discovery of every commissioned officer, trooper or foot soldier who attended Mass. All the Catholics in Ireland were disarmed. The justices of the peace were commanded to search out and arrest the clergy and all who harbored them, or allowed them to say Mass in their homes. No Catholic was allowed to come to the Castle of Dublin, or to any citadel or fort, without a special permission from the Government. Catholics were expelled from their towns. Popish priests were immediately to be put in prison if any murder in their parishes became known.

OLIVER PLUNKET enjoyed such a fair name for probity and patriotism that for a period of one year the Duke of Ormonde did not dare to lay violent hands upon him. He lived in a little thatched hut in Castletown-Bellew, near Drogheda, refusing absolutely to leave his diocese, much less his country. On December 6, 1679, however, officers were sent to apprehend him. He was taken to Newgate Prison on a charge of praemunire, which at that time meant the exercise of foreign jurisdiction, such as saying Mass, administering the sacraments or attending the dying. About this time a proclamation was issued giving a free pardon to all criminals who could give guarantees that they would discover persons directly or indirectly concerned in the Popish plots. Two or three of these whom Archbishop Plunket had been obliged to reprimand for their scandalous lives, urged by the double motive of revenge and gain, trumped a charge of treason against him whilst he was in prison. The ring-leaders were a certain Edward Murphy and John Moyer. All Protestant historians who have gone into the various

trials to which the Archbishop had to submit are one in agreeing that they constituted a most flagrant travesty on justice. Like St. Cyprian, the Archbishop maintained his dignity through all the proceedings. He always wore his cassock, with his pectoral cross conspicuously exposed upon his breast. Although the first trials charged him with praemunire, only he was summoned before the Supreme Court of Justice, June 8, 1681, to answer to the charge of high treason. Throughout he protested his innocence. On June 16, 1681, he was brought back to the court room to hear his sentence. After a quarter of an hour the jury came back with the verdict.

"OLIVER PLUNKET, hold up your hand. How say you, is he guilty of high treason, whereof he stands indicted, or not guilty?"

THE foreman answered: "Guilty!"

AND the Archbishop said: "Deo Gratias!"

WITH a gross discourtesy unparalleled in history, the Chief Justice, in a brief and brutal address to the prisoner, declared his religion to be "ten times worse than all the heathenish superstitions."

DURING the days of his confinement in prison the Primate was always happy and tranquil. His spirit was bright. For hours at a time he knelt before an image of the Crucified One, lost in holy contemplation. His figure was worn and emaciated with suffering and austerity. Father Corker, his confessor and attendant in his last moments, writes of him that "he passed three or four days a week with nothing but bread; that he appeared modest and cheerful, without any anguish or concern at his danger or straight confinement; that by his sweet and pious demeanor he attracted an esteem and reverence from those who came near him."

LATER on, the same writer says: "This love had extinguished in him all fear of death. The very night before he died, being now as it were at heart's ease, he went to bed at eleven o'clock and slept quietly and soundly till four in the morning, at which time his man, who lay in the room with him, awakened him; so little concern had he on his spirit, or, rather, so much had the loveliness of the end beautified the horror of the passage to it. After he certainly knew God Almighty had chosen him to the crown and dignity of martyrdom, he continually studied how to divest himself of himself, and become more and more an entire, pleasing and perfect holocaust; to which end, as he gave up his soul with all its faculties to the conduct of God, so, for God's sake, he resigned the care and disposal of his body to unworthy me, etc.

"BUT I neither can nor dare undertake to describe unto you the signal virtues of this blessed martyr. There appeared in him

(Continued on page 30.)



TIDEWATER TO TARHEELIA

THE Crusades in the twelfth and thirteenth centuries played an important part in the Catholic Church. The object of these Holy Wars, as they were called, was the recovery of the Holy Land and to make Christ better known. Knights, men who had vowed to protect their faith and country, to defend the weak, to be chaste and never to break their word, were the soldiers in this army of Christ. Their arms consisted of armor and a sword which had been blessed by the priest. These Holy Wars were of great importance to the Church. They enriched the Church and increased its powers: they checked the advance of the Mohammedans and Turks with their barbarism and superstitions: and caused the broadening of the intellectual horizon.

The Crusades are so closely connected with the twelfth and thirteenth centuries that it is almost impossible to imagine one taking place in our own day. But that is just what has happened—a twentieth century Crusade took place on November 10th in our own country. It was a Holy Name Crusade. Fifty Holy Name men of Tidewater, Virginia—Knights who have pledged to protect their faith and country, to be chaste and to be honorable in all their words and actions, wearing as their armor the Holy Name button, the official emblem of the Holy Name Society, travelled from the State of Virginia to the State of North Caro-

lina, from the diocese of Richmond to the diocese of Raleigh. The leader of this band of Knights of the Holy Name of Jesus was Father Brosnan, the zealous and untiring diocesan spiritual director of Richmond. How strong must be the faith of these Holy Name men of Tidewater, how deep must be their love for God, how great must be their zeal to further the cause of the Holy Name Society, when it urged them to accept the invitation of Father Carey to come to Elizabeth City, North Carolina, to assist him in forming a Holy Name Society in his parish. Distance meant nothing to these men as they were going to accomplish something great: they were going to do something for God and His Church.

The ceremony took place on the lawn where a beautiful improvised altar had been erected. A stirring sermon was preached by Father Brosnan after which all the men recited the Holy Name pledge. Benediction of the Most Blessed Sacrament followed at which Father Heller was celebrant. The choir composed of singers from Tidewater and North Carolina was led by Father Carey.

Delegations were present from Suffolk, Portsmouth and Norfolk, Va., and from Edenton and Hertford, North Carolina. Men, women and children from neighboring parishes travelled in all styles of vehicles to attend this significant demonstration in Elizabeth City. They were willing and able to

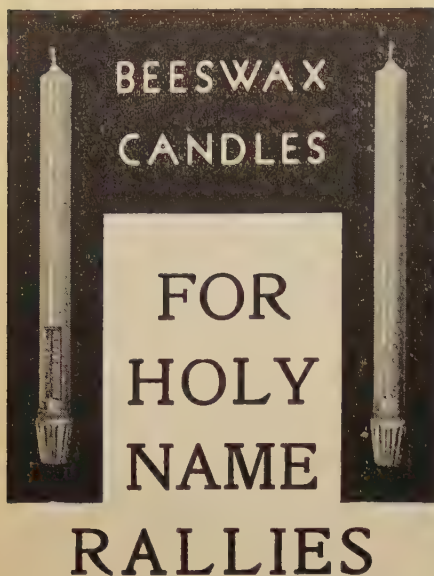
match their faith, fervor and zeal for the Holy Name of Jesus with any congregation anywhere in the country. It was truly a Catholic event and was most impressive to all who attended. Particularly edifying was the welcome presence of Monsignor Doherty, an octogenarian.

Well might our Catholic men, who are indifferent to their faith, who take little interest or part in church activities imitate these twentieth century Holy Name Crusaders of Tidewater. So called "big parishes" who do little as Holy Name Branches might learn from this incident what the Tidewater Holy Name Society understands by Catholic Action.

HOLY NAME RALLY IN HAWAII

THE Holy Name movement receives its widest publicity through the Holy Name Rally. There is hardly a city in the United States that has not been made acquainted with this demonstration of the society. However, these rallies are not limited to our country alone. They have always been a feature of the Holy Name movement in all parts of the world during the whole of the six hundred and fifty years of its existence.

The Island of Maui is the second largest of the Hawaiian group and on the Feast of Christ the King was the scene of a great Holy Name rally. Over two thousand Holy Name men, some making the journey on foot, others on horseback, bicycles, and in automobiles, travelled from all parts of the island to the port city of



There is a steadily increasing use of Will & Baumer candles for Holy Name Rallies. The reason is clear. First, the fact that Will & Baumer as the pioneer church candle manufacturers of America guarantees far more than satisfactory quality. Second, the full range of choice.

For Rallies, as well as for all altar purposes, there are three specially suitable candles—the Purissima, the Altar and the Missa. The Purissima is composed of 100% pure beeswax, and every candle is so stamped.

The Altar Brand, with its 60% beeswax, and the Missa, with 51% beeswax, are also steady and long-burning candles of excellent service, the other ingredients being the same high standard as the pure beeswax content.

All three candles are available in all sizes.

For complete information write to:

Will & Baumer Candle Co.
Inc.

**The Pioneer Church Candle
Manufacturers of America
Syracuse, New York**

**New York: 15 East 32nd Street
Boston: 71 Broad Street
Chicago: 162 North Franklin Street
Los Angeles: 954 South Flower Street
Montreal: 422 Notre Dame Street East**

Kahului to take part in this religious demonstration.

The day was ideal. The parade under the leadership of Mr. Alvin K. Silva, acting Marshal, left the Fair Grounds, marched through the business section of the city and returned to the Fair Grounds where the families of the men, numbering many thousands had assembled.

His excellency, the Right Rev. Bishop Stephen Allencastre of Honolulu opened the rally with a prayer. Mr. Alfred C. Franco, president of the Maui Union there welcomed the men and their families to Kahului and was followed by a stirring talk given by His Excellency on the Objects and Aims of the Holy Name Society. Mr. John S. Alexander and the Rev. Father Lawrence, the Spiritual Director of the Union, also addressed the men and their families. The Papal Blessing was bestowed by Bishop Allencastre, after which Solemn Benediction of the Most Blessed Sacrament was given in the Church of Christ the King.

If the success of a rally can be judged by the number of men attending it, then surely, this rally at Kahului was most successful. Due credit must be given to the men of the different societies and their families who by their presence made it such. It is but fitting that special mention be made of those of the Hana congregation who left their homes in the early hours of the morning and motored by truck over the eighty miles of winding roads to Kahului to pay their homage to the Christ-King.

The following branches took part in this impressive religious demonstration:

Hana Holy Name Societies; St. Anne, Hamakuapoko; St. Joseph's, Makawao; Lahaina, Lahaina; Holy Rosary, Paia; St. Anthony's, Wailuku; Christ the King, Kahului.

We Holy Name men of United States congratulate our brother Holy Name men of Hawaii on their zeal and fervor in honoring the Holy Name of God and extend to them our good wishes.

IN MEMORIAM

In your prayers you are asked to pray for the souls of the following departed brethren:

Mr. Patrick Mullen, St. Peter's H.N.S., Poughkeepsie, N. Y.
Mr. Anthony Di Donato, Our Lady of Mt. Carmel H.N.S., Yonkers, N. Y.
Patrick Fay, St. Joachim's H.N.S., Beacon, N. Y.
William Strahan, Immaculate Conception H.N.S., Yonkers, N. Y.
Daniel J. Martin, St. Joseph's H.N.S., New York City, N. Y.
George Jenks, St. Joseph's H.N.S., New York City, N. Y.
Michael Meagher, St. Joseph's H.N.S., Yonkers, N. Y.
Martin Callahan, St. Joseph's H.N.S., Yonkers, N. Y.
Patrick Keefe, St. Margaret's H.N.S., New York City, N. Y.
John Jansen, Immaculate Conception H.N.S., Bronx, New York City.
Neal Daley, St. Peter's H.N.S., Poughkeepsie, N. Y.
Dennis Mahoney, St. Peter's H.N.S., Poughkeepsie, N. Y.
John B. Rickees, Wheeling, W. Va.
Thomas Hanley, St. Vincent Ferrer H.N.S., New York City, N. Y.
Daniel McGeoghan, St. Vincent Ferrer H.N.S., New York City, N. Y.
Michael O'Connor, St. Vincent Ferrer H.N.S., New York City, N. Y.

Arthur Connolly, St. Vincent Ferrer H.N.S., New York City, N. Y.
William J. Reilly, St. Augustine's H.N.S., Ossining, N. Y.
Eldrick E. Woods, St. Mary's H.N.S., Oswego, N. Y.
James McKeone, St. Mary's H.N.S., Lansing, Mich.
William C. Laws, St. Mary's H.N.S., Astoria, Oregon.
James McCusher, Sr., St. Thomas of Villanova H.N.S., Villanova, Pa.
Marshall A. McDermott, Transfiguration H.N.S., Philadelphia, Pa.
Frank Pschirer, St. Anthony's H.N.S., Millvale, Pa.
Anthony W. Hans, Immaculate Conception H.N.S., Albany, N. Y.
John H. Chapmay, Immaculate Conception H.N.S., Albany, N. Y.
James J. McKeegan, Transfiguration H.N.S., Philadelphia, Pa.
Patrick Hughes, St. James H.N.S., Ventnor, N. J.
Arnold J. Ajillo, St. Saviour's H.N.S., Brooklyn, N. Y.
John L. Gaffney, St. Rose of Lima H.N.S., Philadelphia, Pa.
George M. Wildmany, St. Ludwig's H.N.S., Philadelphia, Pa.
Philip G. Walker, Frank Dean, Holy Trinity H.N.S., Somerset, Ohio.

MONSIGNOR O'GORMAN ON THE HOLY NAME SOCIETY

(Continued from page 16.)

THE Holy Name ideals take root in the human soul and make of it a shrine of Divine Charity. Thus, even the humblest life is embellished with a dignity of ideals and a nobility of purpose and the individual is brought closer to his Creator and grows more appreciative of his Faith and of the Divinely instituted priesthood of his Church.

SINCE human society, its functions and its institutions, depend largely upon the sacredness that men attach to the oath, the Holy Name Society constitutes the greatest contribution of any denomination to the welfare of the nation.

WITH our Catholic men and boys thus organized under the banner of the Infant King and directing their united efforts towards such noble and inspiring ideals under the leadership of their priests, the onslaughts of irreligion, religious indifference and heresy can be arrested and repelled.

JANSENISM of old appears today in the form of religious indifference and irreligion. The symptoms are spiritual sloth that ultimately develops into loss of faith. This evil is not peculiar to our own day or to any one people. It was apparent in France as long as twenty-five years before Voltaire made his vain boast that the "myth of Nazareth" had been driven from the hearts of men. The same evil had paralyzed the living, throbbing life of Catholicity in Mexico for generations until a legion of martyrs, a bloody holocaust to the gods of greed and avarice, was offered on the sacrificial stones of perjury and blasphemy and until Mexico's historic sanctuaries were converted into bachanalian banquet halls for drunken soldiery and bolshevistic banditry.

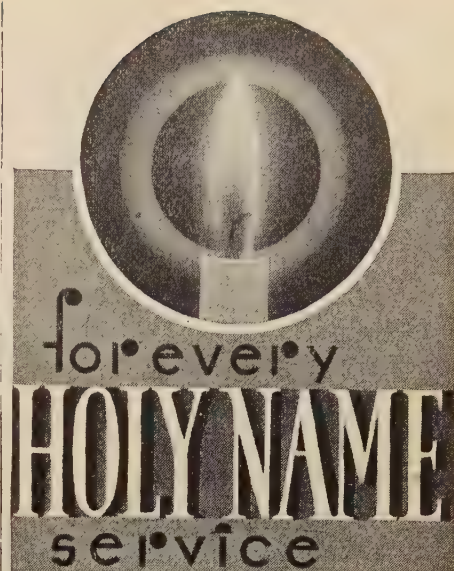
MEMBERSHIP in the Holy Name Society entails no great responsibility.

It demands nothing that the practical Catholic will not give freely out of the fulness of his zeal and personal devotion. The very simplicity of its ceremonials and its activities contrasts strongly with its effectiveness, its value to the individual and to the community and its glorious mission in the lay apostolate.

IT is not, therefore, to be wondered at that from our Holy Father, from distinguished ecclesiastics and lay leaders, as well as from non-Catholics, have come highest commendation of this great Society. Nor is it to be wondered at that in the comparatively short time since Father McKenna, O.P., "Apostle of the Holy Name Society in the United States," began his zealous labors it has become a powerful organization wielding tremendous spiritual influence throughout our country.

THE great Archbishop Ireland has warned that "whatever we do God's Church will live. But if we do nothing or only little victories and glories that might have come will be wanting to Her and we, ourselves, shall bear the stigma of indolence and cowardice in the presence of God's call to the fields of honor and of duty."

HOLY NAME MEN, conscious of the dignity, privileges and obligation of their lofty mission, will enter the arena of Catholic Action protected by the armor of Christ-love, dedicated to serve by their example and by judicious, associated effort under the guidance of the Pastors and Bishop. Our monthly Communions, our Masses and prayers, our devotional exercises will encourage and will strengthen us. Let us not forget to call on our Blessed Mother that our efforts and our sacrifices may be worthy of our Apostolate and that our souls may become attuned to the Divine Symphony of Catholic Action.



Whenever candles are used at a Holy Name service, one of our brands will be certain to give dependable and satisfactory service. They have been the invariable choice of many Holy Name Directors.

LUX VITAE BRAND. The highest quality and most dependable candle that can be made, containing nothing but 100% pure beeswax.

CEREMONIAL BRAND. Contains 60% pure beeswax. One of the most popular brands for Holy Name services.

GREGORIAN BRAND. A 51% pure beeswax candle that has achieved great popularity for use at Holy Name Rallies because of its dependable burning qualities.

Our decorating studios are equipped to furnish on short notice original designs for ornamental candles.

We will cheerfully send upon request complete information regarding our decorating service and candles for Holy Name Rallies and services.



A. GROSS CANDLE CO., INC.

Candle Makers Since 1837

Danville Ave. & Haven St., Balto., Md.

NEW YORK OFFICE, CHANIN BLDG.

DAVID MAHANY President
NORBERT J. BAUMER Vice Pres. & Gen. Mgr.
TERENCE J. HUGHES Secretary

**WHERE CAN YOU BUY
for 35 CENTS a more
complete PRAYER BOOK
than THE HOLY NAME
POCKET MANUAL**



Size 2¾x4½

160 Pages

Every Holy Name Man Should Own One

PARTIAL LIST OF CONTENTS

Prayers at Mass
Acts of Faith, Hope and Charity
Act of Reparation for Blasphemy
Advantages of The Society
The Last Agony
Present Aim of The Society
Benediction of The Blessed Sacrament
Blessing of The Holy Name Insignia
Calendar of movable Feasts
Ceremony of admission
Prayers before Communion
Thanksgiving after Communion
Preparation for Confession
Examination of conscience
Constitution and By-Laws of the Society
Absolution of the dead
Prayers for a departing brother
Prayers for the dying
Grace before meals
Grace after meals
Holy Days of obligation
Indulgences of the Society
Litany of Our Lady
Litany for the dying
Litany of the Holy Name
Litany of the Sacred Heart
Obligations of the Society
Origin of the Society
The Holy Name Pledge
Vespers of the Holy Name

Cloth Binding 35 cents
Leather Binding 65 cents

NATIONAL HEADQUARTERS OF THE HOLY NAME SOCIETY

141 East 65th St.,
New York City, N. Y.

OLIVER PLUNKET—*Martyr*

(Continued from page 26.)

something beyond expression—something more than human; the most savage and hardhearted people were mollified and surrendered at his sight; many Protestants in my hearing wished their souls in the same state with his. All believed him innocent; and he made Catholics, even the most timorous, in love with death."

AT Tyburn, near the Thames, where so many martyrs of the English Church exchanged their poor mortality for immortality, a procession was seen moving in the golden sunlight on the morning of July 1, 1681. Everywhere about there were crowds of people who had followed with unabated interest the trials of the Irish Primate. Slowly and with undisturbed majesty of aspect, wearing his cassock and pectoral cross, he mounted the scaffold and stood bathed in light.

"Which is the culprit in the car of death?
He of the open brow and folded hands!
The turbid crowd court every easy breath,
There is no need on him of gyves or
bands,
Pale, with long bonds and vigils, yet
benign,
He bears upon his breast salvation's
sign."

FOR just a moment his eyes looked afar off, as if he were seeking to penetrate the distance which separated him from the green hills of the Ireland he loved so much. As his eyes quivered for just a moment and contracted, his lips were seen to move—probably in prayer for that land which had been the "Dark Rosaleen" of the world. Then he looked upon the multitude gaping at him, and his face lit with gladness. He was not forbidden to make a speech to the assembled crowd, and in the words that

fell from his lips he not only attested his innocence, but made a loud profession of the faith that was in him. Even in going to death he tried to bring back those who had been robbed of their faith. He extended pardon to those who were responsible for his death, especially those renegade priests who had brought about his undoing. Like a true Christian, he went forth to meet his God with words of confidence and contrition upon his lips when, like so many other Irish patriots he turned away, saying the Psalm, "Miserere." A thrill went through the crowd as he gave the signal to a disguised priest who was near at hand, and meekly bowing his head, received absolution. Again he commended his soul to his Redeemer. Then the cart was drawn away. The Primate of All Ireland was hanging by the neck. When he seemed insensible, he was cut down, quartered and disembowelled. His body was begged of the King, and was interred, all but the head and arms, in the churchyard of St. Giles of the Fields, where several other martyrs of the faith are awaiting the resurrection call.

IRELAND has been the fruitful mother of saints. She has also produced her own large quota of martyrs in every corner of the world, for the Irishman has ever been the Master's herald, announcing on the Continent, in Australia, New Zealand, South America, not to speak of the thousands of little known islands dropped into the five oceans of the world—announcing, I say, with unction and might the good news of salvation. But none of those who have gone to death as witness to the truth which the Irish heart has ever preached is dearer, more noble and more engaging than Oliver Plunket.

As Nations War for Peace

(Continued from page 18.)

to what extent has this organization progressed in the removal of the causes of war? Unfortunately, the present League has been effective in preventing war only when the interests of its controlling powers were at stake. This League of Nations cannot guarantee protection even to its members—and today, they are arming to oppose each other. America must take no part in the present League of Nations—for, by so doing, she would simply appoint herself the protectress of the strong, place one more player on the European battlefield and render more unequal the inequalities that the weaker nations, regardless of principle, will attempt to settle by war. In the meantime, we must act for the establishment of a League of Nations that can be defined: “An impartial tribunal, exercising powers which are ceded to it voluntarily by the seventy odd nations of the world necessary for the peace and welfare of the race.”

IN the year 1928, such nations as the United States of America, Great Britain and the British Dominions, Germany, France, Italy, Japan, Belgium, Poland and Czechoslovakia signed the Treaty of Paris. This document reads:

Article I — The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Article II — The High Contracting

Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

What could be more definite! And yet, the world in 1936 seems more like 1914.

FROM these few illustrations—the Treaty of Versailles, League of Nations and the Treaty of Paris—we at least learn that peace is the ideal. Certainly the demands of justice have not been satisfied in their observance, and there is one principal reason for this failure. All men have not yet learned that the Blood that fell on Calvary’s Height trickled into every section of the earth, redeeming all peoples. The brotherhood of men is not limited by boundaries, for the Crucifixion made all men one. Today, extreme nationalism would have unity destroyed.

* * *

AS in ages past, humanity must turn to Divinity if she would have the problems of life properly solved. Men have not sought the help of God when formulating their international treaties and have even disregarded the Divine precepts of charity and justice. And they wonder why their efforts have been of little or no avail. The error is simple to state but complex in its solution. At least, we know the path back. The world must be taught the Redemption, men must realize that the Prince of Peace is governing today in His Mystical Body—the Church.



A “homey” friendly atmosphere —natural, cheerful attention to those many little details that make for comfort — every facility for your convenience.

Your car is taken at the door by an expert garage attendant. Yours is one of 700 comfortable rooms—each with bath and shower, running ice water, full length mirror and bed head reading lamp. You’re at the center of Baltimore’s business and social activities. You enjoy characteristic Maryland cuisine in any of four distinct restaurants — And the rate — from \$3.00 single.

TRADITIONAL-MARYLAND-HOSPITALITY



Hotel LORD
BALTIMORE
H. N. BUSICK • MNG. DIR. • BALTIMORE, MD.

... incomparably the outstanding literary achievement to the credit of Catholic scholarship in these United States in this year of Our Lord. The capacious, handsome volume is nothing short of a wonder book. . . . A work of interest to Catholics and to men and women of every creed or of none. *Catholic News, New York.*

The New Catholic Dictionary

Compiled and edited under the Direction of the Editors of The Catholic Encyclopedia, assisted by 200 writers

8500 Articles in 1100 Pages
747 Maps, Illustrations

NOW AVAILABLE
A Popular Edition
Attractively bound in brown cloth

\$6.50

plus 25c. for packing and shipping

(Other bindings at \$8.50; \$10.50; and \$12.50.
shipping charges prepaid)

The CATHOLIC ENCYCLOPEDIA, Inc.
Dept. H.N. 141 East 29th Street, New York

A BRIEF HISTORY OF THE HOLY NAME SOCIETY

(Continued from page 14.)

Diocese is divided into groups of parishes and the parishes in these sectional groups meet in a designated Church with the same order of exercises as at a Diocesan Rally.

Parochial—In addition, each parish branch holds its own parish meeting every month (usually on the Monday after the Sunday when the men receive Communion) and at these meetings, presided over by the local spiritual director, the religious features of the Holy Name Society always predominate.

National—In order to co-ordinate the parochial units of the Holy Name Movement into a National Organization working under the direction of the Hierarchy in America, and to increase the opportunity (through the Holy

Name Society) for giving greater honor to the Holy Name of Jesus and greater glory to the Church of Christ, the National Headquarters of the Holy Name Society sponsors a National Convention or Rally wherein representatives (both clerical and lay) of the Holy Name Societies in the United States meet in some Diocese to which they have been invited by the Ordinary. The First National Rally assembled in the City of Baltimore, Archdiocese of Baltimore, in 1911 during the Directorate of Father John T. McNicholas, O.P. The Second National Convention met in Washington, District of Columbia, Archdiocese of Baltimore, in 1924 when Father M. J. Ripple, O.P., was National Director.

THE FORUM

(Continued from page 21.)

pride, who seeks freedom and peace in a trackless desert of an unguided mind, to acknowledge that he can be guided by the star of Bethlehem is a fight. For the weary and heavily burdened, despair and surrender seems the easiest way out, but fight they must to find the peace which lies on Calvary and beyond, a peace won by carrying a heavy cross.

FOR youth, who seek adventure and romance and think that Christianity is only for the flabbyminded unimaginative people, let me tell them that to follow Christ literally is one of the most exciting and romantic adventures here on earth. "Go sell what thou hast and come follow me," is an invitation to a life of peril and adventure and Peace.

THE Church of the Carpenter's Foster Son is Catholic, in it you will find rich and poor, white, yellow, and

black, old and young, seeking peace, and if they are sincere finding it. But it is a peace which means a continual battle, a battle which can only end with death and victory. For us the Peace of Christ is knowing that we are good soldiers, fighting a good fight, taking joy and sorrow as they come, fighting as if all depended on ourselves, and praying as if all depended on God. It is in knowing that the Peace of Bethlehem and the Peace of Calvary are essentially the same.

GIFTS

"What a lovely lot of pretty things!
Mary turned to thank the kneeling kings,
And then, to Him, "See, what they have
for You:
Spices and myrrh and silks all gold and
blue
And see this sparkling stone!"
He hid His head against a little wooly
lamb instead.

—Chicago Tribune, 1930.

YOUNG MEN

Do You Feel A Call To The Religious Life?

Would you like to devote your years, your talents and your ability to the service of God in the Brotherhood? There is an excellent opportunity to do missionary work and to care for the sick as Religious Brothers. Is God calling you? Turn not a deaf ear, but answer His call. Accept His invitation.

For information write to:

REVEREND BROTHER EUSEBIUS,
Novitiate of the Brothers of Mercy,
49 Cottage Street,
Buffalo, N. Y.

FATHER DUNPHY ON

THE HOLY NAME SOCIETY

(Continued from page 7.)

to that immortal document—the Declaration of Independence. For let us not forget that our Declaration of Independence is rooted in the best traditions of Catholic democracy as is found developed in the pages of the great Catholic teachers, Saint Thomas of Aquin. Holy Name men,—remember your loyal membership inevitably spells loyal citizenship.

IN OUR day sturdy men are needed to combat the many evils now raising their foul heads in every nation and in every clime. Much propaganda is being spread to all corners of the world with the intent of gaining new devotees to pagan principles and unchristian teachings. Blasphemy of the blackest type is becoming more and more outspoken. "Christ is systematically banished from the heart, from the home, and from public life. The doctrines of Christ, all things sacred, all truths supernatural, are ignored and positively denied." May we hope this tidal wave will experience gallant opposition from the men of the Holy Name Society throughout this land and bring about a true restoration of all things in Christ and cause His name to be revered and respected in every Christian heart.

THE HOLY NAME JOURNAL

*The only official national publication of
the Holy Name Society in the United States.*

The Reverend Fathers
Thomas F. Conlon, O.P., National Director, Editor.
Associate Editors

John B. Affleck, O.P. Justin M. Routh, O.P.
W. E. Heary, O.P.

Vol. XXVIII — No. 9

February

1936

ANNOUNCEMENT	4
EDITORIALS	5
THE HOLY NAME SOCIETY IN RELATION TO CATHOLIC ACTION	
<i>By Very Rev. T. S. McDermott, O.P., S.T.L., LL.D.</i>	7
BEGINNINGS OF THE H. N. S. <i>By A. T. English</i>	9
THE VOICE OF THE CATHOLIC PRESS	10
PURPOSEFUL READING FOR LEISURE TIME . . . <i>By R. E. Kavanah</i>	12
REVERENCE <i>By Rev. Eugene J. Callahan</i>	14
MEMORIES OF 1924 NATIONAL CONVENTION	16-17
THE FORUM <i>By Paul Redmond</i>	18
THE PRIMACY OF SAINT PETER . . . <i>By Anselm M. Townsend, O.P.</i>	19
THE DEVIL'S CHESS GAME <i>By Jerome Jetafar</i>	21
H. N. S. IN CCC CAMPS OF LOWER CALIFORNIA	23
NATIONAL MOVEMENT NEWS	24

PUBLISHED UNDER THE DIRECTION OF THE NATIONAL
HOLY NAME HEADQUARTERS

EXECUTIVE AND ADVERTISING OFFICES

Published by The Rosary Press, Somerset, Ohio, monthly except in Summer when a combined July-August issue is made. Entered as second-class matter July 29, 1914, at the post office at Somerset, Ohio, under the Act of March 3, 1879. Executive Offices, 141 East 65th Street, New York City.

Subscription — One dollar a year in United

States and Canada; ten cents per single copy; one dollar and fifty cents a year in foreign countries. Liberal discounts to Societies subscribing for twenty-five or more copies.

The Reverend John B. Affleck, O.P.,
Advertising Manager,
141 East 65th Street, New York City.



HIS EMINENCE PATRICK CARDINAL HAYES
ARCHBISHOP OF NEW YORK

NO ORGANIZATION EVER RECEIVED A MORE HEARTY WELCOME THAN
WILL BE GIVEN THE HOLY NAME SOCIETY BY HIS EMINENCE, THE CLERGY
AND THE PEOPLE OF NEW YORK

Vicar General's Office
New York

December 14, 1935.

Dear Father Conlon:

His Eminence Cardinal Hayes, Archbishop of New York, bids me write you, conveying in his name, a most cordial invitation to the Holy Name Society that they hold their National Convention in this Archdiocese, September, 1936.

His Eminence has the highest possible regard and appreciation for the Holy Name Society. He recognizes that it has been, is, and always will be, a powerful arm of the Church in promoting loyalty to the Lord, and all the other noble virtues among our men.

He admires particularly the stress you lay upon observance of the Decalogue's Second Commandment. This promotes high respect for the Holy Name of Our Lord, and tends to eliminate all profanity. Profanity is sinful in itself. Besides it is bad manners, bad breeding and vulgarity. It gives men false ideas of propriety. It intensifies bad temper. It gives much disedification; and often produces cruelty. Above all, its avoidance develops a self-control, a strength against other temptations of life, that is most valuable.

You may assure your entire membership that no organization ever received a more hearty welcome than will be given the Holy Name Society by His Eminence, the Clergy and the People of New York, when you come for your National Convention next September.

With best wishes,

Yours sincerely in the Lord,

(Signed) M. J. LAVELLE,
Vicar-General

Reverend Thomas F. Conlon, O.P.,
869 Lexington Avenue, New York City.

NATIONAL HEADQUARTERS

OF THE

HOLY NAME SOCIETY

LEXINGTON AVENUE AT 65TH ST.

NEW YORK

THE HOLY NAME JOURNAL
EDITORIAL DEPARTMENT



With sincere pleasure do we announce the National Convention of Holy Name Societies in New York City on September 17-18-19-20 1936.

His Eminence, Cardinal Patrick Hayes, has extended a cordial welcome to the Spiritual Directors and members of the Holy Name Society--as you will observe from the letter of His Eminence.

It had been planned to hold this Convention before this year but upon consultation with the spiritual leaders of the Holy Name Movement in various sections of the country, it was decided to await a more favorable opportunity. Again the leaders of the Holy Name Movement were approached and September, 1936, was chosen as the most auspicious date for reasons which are evident to all who are interested in the greater glory of God, the welfare of God's Church, the moral well-being of the individual, and the common good of our Country.

May we have your support and may we ask your help in interesting the lay membership in the National Convention of the Holy Name Societies?

FATHER CONLON, O.P.

*National Director
Holy Name Societies*



NATIONAL HOLY NAME CONVENTION

THE great metropolis of New York has been selected for the next National Convention of the Holy Name Societies. Into this city, the greatest in the world, will pour thousands of men professing their loyalty to Christ and the principles on which He has founded His Church.

IN EVERY great crisis in the history of the Church, Almighty God has intervened in such a striking and manifest way that those of the household of the Faith have never doubted His kindly Providence.

IN THE thirteenth century conditions were not unlike those of our present day. Men had forgotten the fatherhood of God and the brotherhood of Christ. Under the guise of a heresy of oriental origin that had filtered into Europe by way of Bulgaria, countless thousands had been led away from the true Church. There are striking parallels in the present upset condition of our world and the parallel is so striking that on analysis we find that the Albigensianism of the thirteenth century is merely translated into the Bolshevism, Communism and Paganism of the present.

IT WAS upon this soil where the Albigensian heresy had entrenched itself in Europe that the Holy Name Society was born. This Society at its birth saved a world that was the antithesis of everything Catholic but the Society triumphed not by force of arms nor by the intelligent leadership rightfully expected from the Catholic Universities, but victory at that far off date came to the Holy Name Society through the saving grace of Christ. For into the everyday humdrum life of the people, this Society brought the reassuring knowledge of the fatherhood of God and brotherhood of Christ and the solidarity of the human race with a supernatural destiny.

IN OUR present day world that is so greatly engrossed in the pragmatic philosophy of life wherein the ultimate criterion of success is the principle—"Does it work?" we can answer that this Society has been preeminently successful, for since its foundation nearly seven centuries ago, it has been a vitalizing force in the Catholic Church.

THE thirteenth century that was saved by the Holy Name Society can be a model for our twentieth century. For again today Paganism has cropped up and mighty nations have separated themselves refusing to admit their unity under God. The havoc of the last world war with the corpses of five million men lying across the face of Europe and the cannons, bullets and bayonets that had maimed over forty million, has not been forgotten. And into such a world where men are disillusioned and the tyranny of the oppressor has contrived to keep food from victims, into such a world the Holy Name Society will again rally its members and bring forth the principles of Christ in the reign of Christ. As his Holiness Pope Pius XI has so eloquently pleaded for "the peace of Christ in the reign of Christ."

FOR THE root of our present day trouble is deeper than mere social and economic conditions—these are but symptoms. You may alleviate them in this way or that, yet you but skim the real source of difficulty. Destroy the rights of Christ and no happy living is possible. Greed, selfishness, lust, sloth and dishonesty are diseases of human nature and the nation or the individual that is a prey to them can never be happy. Christ came into this life so that "man might have life and have it more abundantly." And the life of Our Blessed Lord is not merely a history of what happened nineteen hundred years ago but it is a history of what Christ is actually doing for us now. Christ did not exhaust Himself in the Incarnation. Simply because He was God as well as man He was able to extend His life. Our Blessed Lord is just as real today as He was when He walked the sea of Galilee.

IN THE history of the world, Jesus Christ is an outstanding figure. In the annals of the ages no personality of such many sided splendor has appeared as the prescribed Galilean. He founded not in fear or force but on the almighty power of love, a kingdom that shall never pass away. His power has been demonstrated by the countless men and women of every rank and condition of life, for, for His sake they have sacrificed everything. He has been loved and served as no other ruler. He has been loved to heroism and served to death. This sweet and gentle character compels the admiration and engages the

affection of millions of men who today would die for Him as He had for them.

THERE is a touch of the Divine to the success of the Catholic Church in winning to her consecrated rank an annual increment of the finest of American life. The call to the sanctuary and the various labors of religious life and budding manhood and womanhood make an accurate response. It is the glory of our religion that the Church is able to attract such talent and piety. And while this is true of the religious life there remains the rank and file of the Church that live Christ in their everyday life and the answer to this enigma is the abiding presence of Christ in His Church. For whether it be in the sanctuary, the cloister or the home, Catholics are consoled because Christ has promised them two things—first that He would abide with us forever in the Blessed Sacrament and secondly that by the power of the Eucharist He will bring our bodies as well as our souls to eternal happiness. So, with our Eucharistic God we are not lost as in a crowd for He comes down the highway of Life searching for us and greeting us as a friend. Today there is an undying war between Christ and the world and the National Convention is a challenge to our Catholic men to openly proclaim their love for Christ and publicly reject the Paganism of the world.

IN THE forthcoming Convention Catholic men cannot take a neutral position, they must take sides. The program for the coming Convention is sanely intelligent. The Holy Name Society stands for Christ and His teachings and will not depart one iota. It will brook no interference in the war that must be fought for Christ.

EVERY Catholic man, it is anticipated, will be a partaker in this Convention. If because of distance or any other reason he is unable to attend, it is hoped that he will participate spiritually with his fellow members.



CANDLES AND ASHES

IN NOTHING does the Church show more unmistakably her deep understanding of the human heart than in the use she makes of material things to convey to us spiritual ideas, and even grace. If she did not have the spirit of God in her she would long since have fallen into that Manichaeian hatred of corporal things which would have put her hopelessly out of step with those created beings who must use them, not only to sustain life, but also to get the sensible impressions through which they arrive at all abstract knowledge. Or, on the other hand, she would have tied herself up with so many earthly strings and cords as to have quenched the spirit within her. Here, as in all other things, she

holds to the golden mean. By using the things about us with which we are familiar, she assists us to a perception of supersensible things which otherwise we could not attain.

ON CANDLEMAS DAY, for instance, she takes into her consecrated hands the yellow wax of the bee, to bless it with a spiritual formula. Thereafter, the wax in her eyes is something holy—a sacramental, which brings us grace from heaven. By the use of candles, which burn themselves out silently, she would impress upon our minds that we should consume our lives without ostentation before the Creator Who is omnipresent in His world. Therefore, candles are burnt on joyous as on sorrowful occasions, because our gladness comes from God, as also the crosses He lays upon our shoulders. Wax has a color like nothing else in nature, unless it be the ripening wheat. Therefore, she surrounds the Blessed Sacrament with candles that bear eloquent testimony to the belief in the hearts of its worshippers. Candles dispel darkness in the velvety night, even as our Catholic life should cast about a faint reflection of Him in Whom we believe and trust.

ON ASH WEDNESDAY, again, the Church spreads upon our heads ashes which have been made from blessed palm. Palms are stalwart trees that sturdily withstand the elements. They lift their leafy heads high into the sky. The palm dates afford nourishment to the famishing. In the Orient, fresh springs of water generally burst forth at the foot of the palm. By making her Ash Wednesday ashes from palm leaves, the Church would impress upon us that everything in this world is fleeting; that the man who has climbed to the highest pinnacle of success must go down with him who has walked in the shadows; that the lives which have brought sweetness and support to others must end in barrenness, as far, at least, as this world is concerned,—in a word, that every life, sooner or later, must crumble into dust.

BUT THE Church blesses her ashes on the opening day of Lent. So, too, during our earthly days she blesses our comings and our goings, with the checked events that lie between. Therefore when our lives dissolve in death, she does not weep as one having no hope. She knows that the good works of a lifetime will be carried by the soul beyond the grave.

ASH WEDNESDAY would be meaningless without Easter Sunday. So the struggles and sorrows, the fasts and prayers, of our life are but a prelude to the Easter morn of eternity. If the Incarnation means revelation, then the Resurrection means glory. But glory cannot come to any man who is not willing to pay the price in blood of sweat during the days of his sojourning in this valley of tears.

THE HOLY NAME SOCIETY

in RELATION to CATHOLIC ACTION

By *VERY REV. T. S. McDERMOTT, O.P., S.T.Lr., LL.D.*

Provincial of the Dominican Fathers

WE ARE still under the spell of the great feast of Christmas. Today the feast of the Holy Name of Jesus provokes a very serious and significant thought. When, 1900 years ago, the Desired of Nations was born of the Virgin Mary in the cold cave of a chalk hill, the silence, of that winter's night, symbolized the tranquillity that reigned throughout the universe. The Roman Empire, the greatest political power the world has ever known, was enjoying peace in every corner of its colossal dominion. When the heavenly host heralded to watching shepherds on the plains below Bethlehem the birth of Jesus, announcing as St. Luke informs us, tidings of great joy to all, they bore to them as the representatives of mankind the ineffable message of peace to men of good will. It was the message of Him to Whom the Prophets had given the immortal title, Prince of Peace.

POLITICAL concord throughout the world marked the advent of One Who would bring humanity a new peace. It was peace depending not upon the power of arms, political principles or diplomatic designs. It was a peace to be effected and enforced, not through the terrifying weapons of subjugation or the agencies of destruction but a universal tranquillity formulated and executed by the law of love.

JUST a few weeks ago the feast of Christmas was observed by all Christian peoples. Yet, today there is forced upon us the unescapable challenge that the world is again menaced by misery, suffering and human bloodshed. Can we honestly say, then, that the Christian world thrilled to the deathless echo of that angelic message? Did the Christian world enthusiastically and with downright sincerity give glory to the new Born Babe? Did it give thanks for the priceless blessings of that peace which alone can brighten the hearts and homes of men and nations?

WE KNOW very well the distressing spectacle that greeted heaven's chorus on this latest anniversary of the birthday of Jesus. A pitiful resemblance to that beheld by them as they sang of the glory of God and peace to the humble shepherds or to them presented by the Roman Empire of long ago.

A SPIRITUALLY prostrate world is without the peace of Christ. Fear and uneasiness are manifest in every department and phase of human life and activity. There are wars and rumors of war. There are threats and dreads of conflicts that will embroil great divisions of the human race and probably involve the whole of humanity. And this, soon after millions have paid the supreme sacrifice not simply to outlaw war, not merely to destroy forever its causes, but above everything else to insure for generations to come the benefactions of Christian peace, the glorious exemplifications of the Peace of Christ.

IN OUR country mental rather than foreign entanglements have caused a national bewilderment. The feeling of insecurity is not limited to the great business, financial, agricultural and other suchlike circles of the citizenry. The youth problem is a major concern perplexing all right thinking persons. The forces of decency and truth have been roused into action as never before by the assaults upon the sanctities of human life and American ideals and institutions, by the prophets and agents of decadence. The blight of economic depression has touched every man, woman and child in the Republic. Other difficulties there are that stridently proclaim the sad lack of sound balance in the thought and action of American life.

ON THIS glorious festival of the Prince of Peace, we are constrained to ask ourselves, why this confusion, this great distress of nations, why this world without peace, why this nation without the sublime

contentment of Bethlehem. The clear, unmistakable answer is: because men have failed, or refused to learn the simple yet tremendously important lessons taught by the birth of the Infant God in an empty dreary cave. These lessons are founded in the humility, the poverty and the charity of Jesus Christ, the God-Man.

HUMILITY in Bethlehem effects the supreme abasement of the Son of God—equal to the Father in all things,—humility that accepts fallen human nature as the instrument of the Divine Personality. Poverty that is satisfied with a cave, contented with swaddling clothes and a manger, happy in the possession of nothing. Charity, the incomprehensible gift of God Himself to humanity, for His friends—for His enemies—for the salvation of all.

HUMILITY, poverty and charity have been ignored and rejected; pride, avarice and self-love have usurped their honorable places. They have actually been defied. The result we have is, that the world is suffering the inevitable consequence for neglecting and rejecting the lessons taught from a crude crib warmed by straw and the breath of beasts of the field.

THE capital faults of pride, avarice and self-love are the forces responsible for the ills that scar the bodies and souls of men. The exaltation of humility is scornfully spurned by man. Humility, the expression of truth, the recognition of one's capabilities and limitations, teaches man his place before his fellow as well as before God. It is the enlightenment from on high as to our rightful place in the designs of Divine Providence. Jesus preached humility: He exemplified this virtue from the crib to the Cross and bade us to imitate Him, for in and through the virtue of humility we shall attain the stature of the only true and enduring greatness.

PRIDE, however, has obscured if not extinguished the light of this basic Christian virtue. Humility, wrongly understood and wilfully misinterpreted by many, is looked upon as a dishonest and exaggerated self-depreciation. Pride, as you well know, is the inordinate desire of one's own excellence. It is the restless quest for exaltation above others at any or all costs. It is the imperious craving for the glorification of the EGO, whether the Ego be identified with self, with one's own family, one's own race or nation. Pride engenders a contemptuous regard for subjection, which becomes in time levelled not merely against laws human and divine, and one's neighbor, but even against Almighty God. St. Thomas Aquinas says that pride is the one vice that defies God.

THE proud, man or nation, become conceited in their excessively generous opinions as to their

actual worth. They create phantastic realities that draw their form from sheer selfishness rather than real things. They become arrogant, insolent and in their merciless neglect for the rights of others consider no perfidy too low for perpetration in the attainment of an objective.

BY PRIDE the angels fell, as did our first parents: as do men and nations today. This is the capital crime in individual and national life. Yet men seem to forget the terrible castigations against the proud by Jesus Christ. An abomination in the sight of God, its folly is written large across the pages of Holy Writ, indeed across the pages of all history. Almighty God scourges the proud man or nation, and the afflictions which we have impatiently borne may well be regarded as a just punishment for our supreme self-centeredness and self-sufficiency.

THE poverty of Bethlehem is a ridicule to the world. Rather than contentment with little there is the ceaseless quest for objects that are the most prolific sources of individual and national disaster. Land and money are the prime concerns of the avaricious, the greed. The unregulated desire for these goods, the lowest in the order of things appetible, makes men despicable in spirit and character. Misers they become—willing to live on others, even the public, as is so common today—unwilling to provide for the barest necessities for self or neighbor. This factor in the general spiritual collapse impells men and nations to deeds of violence, deception, perjury, fraud and treachery. Many wrangles have their root in greed for land or money. Ample confirmation of this may be found in the daily press reporting contests and conflicts between those who have been injured or robbed in purse or property.

THE spirit of the poverty of Bethlehem however, makes for generosity, liberality, not greed. The avaricious man is without heart for neighbor or God. The truly liberal man esteems money at its true worth. He recognizes that there are some things that money can't buy. One is the satisfaction of liberal service for God and humanity. Liberality is not reckless, wasteful spending. It is the liberal man who is, in the true sense, economical, frugal and thrifty. These virtues are often wrongly attributed to persons tinged with the grabbing, grasping spirit which breeds bitterness and discontent and not happiness in life; a spirit which is never ready to share the common sacrifices of life.

THE charity of God, which is the spirit of this holy season, is symbolized by the Name we honor, the name of Jesus. Jesus means Saviour. The child in the crib was the Saviour of mankind emptying Himself unto the Crucifixion on Calvary out of pure love for his fellowman. The (Continued on page 26.)

BEGINNINGS OF THE HOLY NAME SOCIETY

By A. T. ENGLISH

FEW societies in existence today can boast an age of six hundred and sixty-two years. But age alone is no recommendation. When such an organization is brought to the fore men ask at once, has it kept faith with the ideals of its founders? Is it true to its original purpose? Or has it kept merely the same name throughout its history, so that the founders, if living today, would never recognize their own creation? The Holy Name Society on September 20th celebrates its six hundred and sixty-second birthday. What the Society is, its vitalizing, dynamic effects on the spiritual life of men, its universal appeal to all classes and creeds, the results it has accomplished is known to all. This article will show that the Holy Name Society today clings unswervingly to the ideals laid down for it at its inception by its founders.

THE vices of profanity, obscenity, blasphemy, and perjury are as old as the human race. Man's nature is ever the same. Men of the thirteenth century were exactly the same as men of today, no better, no worse, and the vices of unclean speech were as widespread as they are today. With such moral diseases rampant, the situation is fraught with dangerous possibilities, not the least of which is the moral corruption of youth.

ALIVE to the dangers of the situation, and anxious to procure due reverence for the name of God, the authorities of the Christian Church, to the number of fifteen hundred, assembled in council at Lyons, France, in the summer of 1274, and determined on a vigorous campaign to wipe out or at least curtail the prevalent abuses. These prelates represented every country known to the civilized world, and were presided over by the head of Christendom in person Pope Gregory X.

THIS Pope is known to history as a peacemaker. Due to his strenuous efforts, unimpaired peace and harmony were maintained in the Christian world during his reign. He succeeded in quieting warring factions in Germany and Italy, in settling internal difficulties in the German Empire, and in re-uniting the Greek Church with Rome. He desired furthermore to promote peace among individuals as well as among nations. To this end he sought to crush the widespread evils of profanity, ob-

scenity, blasphemy and perjury. At his insistence, the closing session of the council at Lyons on July 17, 1274, unanimously passed a decree ordering that increased reverence for, and devotion to, the name of the Deity be shown by all Christian peoples.

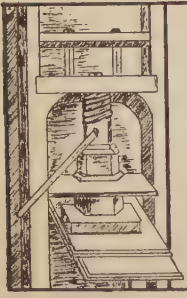
GREGORY himself expressed this legislation in his famous brief "Nuper in Concilio," issued on September 20, 1274, marking the birth of the Holy Name Society. The Pope said in part: "Recently during the council held at Lyons, We judged it proper to urge the faithful to demonstrate more reverence for that Name above all names, the only Name in which we claim salvation, the Name of Jesus Christ Who has redeemed us from the bondage of sin. . . . Wherefore, with a view to obeying that apostolic precept, 'In the name of Jesus let every knee be bent,' We wish that at the pronouncing of that Name, every one should bow his head as a sign that interiorly he bends the knee of his heart."

INSTITUTION OF THE SOCIETY

THIS letter was addressed to the head of one of the great bodies of Christian preachers, John of Vercelli, Master General of the Dominican Order. At that time the Dominicans numbered over eight thousand, a closely-knit, compact organization, all the members of which were actively engaged in preaching or teaching in every country of Europe, western Asia and northern Africa. To the head of this army of Christian preachers was the papal command addressed. It is most explicit. In concluding the brief the Pontiff says: "Therefore, We by Our apostolic authority enjoin upon you and the members of our Order to use solid reason when preaching to the people, that thus they may be led to comply with Our desires." What these were, the Pope had already signified.

THUS the Holy Name Society was launched, September 20th, 1274. The convention to be held in New York City in September will commemorate the six hundred sixty-second birthday of the Society. The machinery for carrying on the campaign was already at hand, the organization of the Dominicans which had been in existence since 1216. At once the general of the Order took

(Continued on page 30.)



The Voice of the Catholic Press



THE following editorials, selected from some of the leading Catholic newspapers of the country, are presented to readers of THE HOLY NAME JOURNAL in accordance with our policy to keep JOURNAL readers abreast of the times.

The Catholic Union and Times
Buffalo, N. Y.

CATHOLICS AND THE OLYMPICS

WE FAIL to see upon what basis our American Catholic youth may participate in the Olympic games to be held in Nazi Germany, next summer. Hitler is carrying on a continual warfare against the Catholic Church in Germany. Hundreds of Catholic priests have been incarcerated in the prison camps of the Nazis. Nuns have been thrown into jail on the pretext that they have tried to smuggle money out of the country. Catholic youth organizations have been broken up to make way for the Hitler youth movement. A story was given out recently that a prominent German priest had committed suicide in jail when there is every indication that the story was manufactured. If it were true there is reason to believe that death was preferable to the torture of Nazi punishment.

IN THE face of such events, how is it possible to sanction American Catholic participation in the 1936 Olympic games? These games are supposed to represent the spirit of sportsmanship, a friendly spirit of competition, the brains and brawn of nations peacefully engaged in demonstrating their national skill in various branches of sport. The Olympics have won broad acclaim for the sportsmanlike efforts to promote clean athletics.

BUT WHAT are we to say of the Olympics to be held in a country where groups are being unmercifully persecuted for their race and their creed? The nations of the world recognize that all sense of sportsmanship have departed the frontiers of Germany since the rise of National Socialism to power. All the world knows that a sense of fair play has been lost in the mad attempt of Hitler to place Germany completely under his domination. It is not the spirit of the German people that opponents of American participation in these games question but the spirit of the Nazis and their leader, Adolph Hitler.

NOR IS there assurance that if our Catholic young men and women participate that they will receive better treatment than their German brothers and sisters are now receiving at the hands of Hitler. If the Nazis will be unfair to

groups living within the confines of the German State, who knows but what the same unfairness will find its way into the contests of the Olympic Stadium. Nothing that Hitler does is fair, reasonable or equitable. He is obsessed with the idea of destroying all religion in Germany to set up a religion that comes closest to the Hitler heart. He has sent his agents to neighboring countries in the attempt to nazify their governments. Why should he be fair, then, to the athletes entering Germany, next year? Why should he exercise a spirit of sportsmanship in 1936 when he has not exhibited such sportsmanship to millions of his own people in 1935 or 1934?



The New World
Chicago, Ill.

THE CLERGYMEN'S DILEMMA

SOME few weeks ago Cardinal Hayes delivered a sermon in St. Patrick's Cathedral on the vital topic of race suicide. By no flight of fancy could His Eminence have conceived the resounding echoes that his sermon would produce. Within a few days after the utterance, a group of thirteen clergymen undertook to answer the Cardinal's charges. It is sufficient to say that the Cardinal had been well prepared in advance, and one by one he demolished the arguments put forth by the dissentient clergymen. But now the accent has shifted decidedly to the reply of the Protestant and Jewish clergymen. The revelations contained therein are so startling as to be absolutely incredible. If His Eminence did nothing else he certainly smoked out the beliefs held by these gentlemen, and has left the world to be the judge in the matter. The declaration of the clergymen was so clear, as they thought, that he who runs might read. There is every reason to believe that it is the signers who are now on the run. If panic does not add to the speed, then shame has taken wings. It would be the most natural expectation that at least one of the thirteen clergymen would have retained a belief in the God of Revelation. Instead, we find an amorphous god, called the god of evolution. The Diety, as accepted by orthodox Christians, was set down as the creation of myth and legend. The Scriptures are scuttled for some shadowy faith based on what is supposed to be contemporary knowledge. If it would be kept in mind that nearly all, if not quite all, occupy pulpits whose tenets make belief in God indispensable, then the whole matter takes on a very startling aspect. The Episcopalian clergymen, who signed the answer, are expected to give assent to the Trinity and to the Divinity of Christ. Must we add dishonesty to skepticism? There is an element of rather grim humor in clergymen basing belief on an unstable theory, and on the shifting formulae of science and rejecting the God of the Bible, always mindful that these men are ministers of the God of Revelation. Cardinal Hayes, in his reply, substantiated his charges against race suicide not only on the Scriptures but from scientific

EXPRESSED BY LEADING CATHOLIC EDITORS

data, all tending to prove that certain decadence would overtake the nation which practiced race suicide. In the reply of His Eminence, he stressed, of course, the moral side of the issue, but this, as the outcome shows, has no validity with the protesting clergymen. They would accept no morals based on revelation. Indeed, there is every reason to suppose that if the contraceptives, suggested by them, failed to limit births, the logic of their contention would not stop there. Abortion was made legal in Russia, and China has always resorted to infanticide. From their solemn declaration, evidently, the thirteen clerical gentlemen would not bog over these expedients. The baby crop would be plowed under at all costs.



The Catholic Sentinel
Portland, Oregon

INCREASE IN DIVORCES

"SINCE 1870 the population of the United States has increased three hundred per cent, marriages have increased four hundred per cent, and divorces have increased two hundred per cent." This statement, appearing in a paper read before the New York Board for the Safeguarding of the Marriage Tie, reveals a downward trend in home life this country has every reason to deplore. Divorces have become so prevalent they no longer occasion surprise. For today one marriage out of almost every five is ended by the fiat of a civil magistrate.

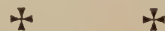
IF THE broken homes that are the result of divorce wrought havoc only in the lives of husbands and wives their existence in this country would be alarming enough, but, as a matter of fact, broken homes do much more than that. They bring sorrow, suffering and shame into the lives of innocent children. They destroy the respect children should rightly have for their parents, and they give to children a distorted outlook on life and its varied responsibilities.

THERE can be but little pity for parents who allow selfishness to mar their own lives. For when husband and wife go their separate ways and thereby break up their home, selfishness of at least one party is in almost every instance the basis of their misunderstanding and mistrust. And selfishness can be mastered if the desire to make a home a sanctuary of loving devotion is strong enough. In a word, if parents do not adjust their lives to each other in the interests of a happy home they themselves are usually to blame.

MOST deserving of pity, however, is the plight of little children whose lives are thus seared by the selfishness of parents. Misunderstandings of which they are in no way the occasion, rob them of the quiet tranquil home surroundings it is the duty, and should be the pleasure, of parents to provide. They are denied the mutual love of parents at a time when the bestowal of parental love in the direction of their disposition and the formation of their character is of such vital importance. They are the innocent victims of parental selfishness.

NOTHING, in a human way, is so sweet in life as the endearing memories of youthful years spent in a happy home. When the wise and loving counsel of parents is reflected day by day in their devotion to duty and to high ideals, it becomes imprinted upon the minds of their children in such a way as never to be forgotten. Youth may have its waywardness, and maturity its weaknesses, but this wise and loving counsel stands out for all time as a beacon light. Even though the length of the earthly journey makes all else fade in forgetfulness, this beacon light still shines down the long corridor of years. Memories of a happy childhood are indeed store-houses of lasting pleasure. Yet children who come from divorced homes must go through life without these sacred memories.

STATISTICS about divorce given in cold type, tell a sordid tale. Even so, they only give it in bare outline. To see how destructive of everything that is fine and beautiful in life divorce really is it becomes necessary to leave the compiler of statistics and become a visitant, either in reality or in fancy, in homes that have suffered from this present-day scourge of domestic life.



The Pittsburgh Catholic
Pittsburgh, Pa.

REGARD FOR HUMAN LIFE

THAT respect for the sacredness of human life is going out of fashion can hardly be doubted in the face of the news stories of each day: the underworld mowing down its victims and its own members; motor cars continuing the slaughter on the highways, as their drivers respond to the general disregard for the rights of others that is the philosophy of the times; wars being planned and waged with all the horrible weapons which science has provided to make them more deadly. Most persons express alarm and concern over such conditions, and demand that drastic steps be taken to cope with them. Ruthless extermination of gangsters, they say, must be brought about, the reckless driver must be banned from the roads, those who promote wars for profit or self-aggrandizement must be restrained in some way.

BUT strangely enough, many of those who see their own personal safety imperiled by the conditions against which they protest are themselves indifferent to other forms under which disregard of human life is shown. Those who advocate birth control, or eugenic sterilization thereby assert that men can tamper with the lives of others; the theory of "mercy killing," now being defended, is but a logical outcome of the eugenic arguments, for the same men who claim the right to decide who shall be born can claim the right to decide who is fit to live. And once any such claim is allowed there is an end to all safety; the weak will always be at the mercy of the strong. Only in the recognition of the truth that human life is a sacred thing, because it is the gift of the Creator, can civilization be preserved, it is on that ground that murder must be put down, no matter under what form it is practiced.

PURPOSEFUL READING

FOR LEISURE TIME

By R. E. KAVANAH

IN A national survey made a short time ago it was disclosed that in spite of the incessant radio and mobbed movies, reading still holds its own—in fact holds first place—in the occupation of leisure time. Possibly, actually I should not have said occupation, for it seems that so much of the reading done is waste, rather than use of leisure time. I point out this fact to show the important place reading actually holds from the standpoint of time given to it. Forty-three per cent, I think (though my memory is not sure of this) was the amount of leisure time actually spent in reading. When we stop to consider the effect of reading upon a person, its importance takes on an added significance. Reading is like living in close association with any number of people—the author, his characters and their associates; it is like living in all times and climes, in all periods of history and in all situations of life, as it is lived today; it is to stand in the midst of men and women of all schools of thought and action, of all types; it is to meet men and women good, bad, but none indifferent for inevitably, associations leave their imprint. The individuals whom we meet on the printed page and in reading very often leave a stronger impress than the acquaintances we meet in real life for the printed word carries us into their minds and thoughts. Again they leave a stronger impress for they are entirely unabashed in our presence, they are of our own choice, and we get to know them as they are. By reason of these impressions we may well say that each personality is stamped by his reading. So great is reading's effect upon personality that the old adage—"Tell me who your company is and I will tell you what you are"—could in all truth be paraphrased to—"Tell me what your reading is and I will tell you what you are." I speak of personality, not in the sense of poise or savoir faire, or manner of approach, but in the true meaning of the word—That which constitutes a per-

son and makes him what he is. By personality I want you to understand the sum and substance of all those characteristic qualities that make a person *what he is*. Note the importance of personality. Out of the fullness of the heart the mouth speaketh, and out of the fullness of personality the man acts. With reading holding such an influence over personality it necessarily has an immeasurable influence upon our actions.

SO IMPORTANT is reading that I am of the opinion that all reading should be purposeful, not a mere passing of time. Do not be alarmed at that. Allow me to explain. Think how precious time is. At the risk of being trite I would remind you that a minute lost is lost forever. Moreover, remember the effect reading has on personality, and then consider is it wise or prudent to waste my time, my personality in useless and wasteful reading. Nevertheless, I do not mean that all reading must be heavy and serious without a touch of lightness or humor—that would be like life without ever a smile or a lilting laugh or a saving sense of wit. It would be like a painting done entirely in heavy somber colors unrelieved by lighter tints or pastel shades.

TO CLEARLY understand what I mean by purposeful reading it is necessary that you clearly understand what is meant by leisure. There is a wide misconception of that term. Leisure does not mean time to waste. Leisure, that is release from duty and obligatory occupation, was insisted upon by Mother Church when she commanded surcease from servile labor on Sundays and Holy Days. This leisure, as we are reminded by our late Holy Father, Pope Leo XIII, was not given to man that he might give himself up to mere idleness, lavish spending, or vicious indulgence, but that he might use it in self development in the spirit of that first leisure, the first day

of rest after creation—He rested on the seventh day after all the works which He had done. Leisure according to the pristine meaning of the term meant time to study, time for mental development and intellectual growth. In brief let me repeat, leisure time, that time free from duties and obligatory occupation is a time for self development and re-creation. Since such is the purpose of leisure, and reading which has such an effect on personality takes up so much of our leisure we can readily see why a worthwhile purpose should be back of our reading.

NCESSARILY today you must keep abreast of the times, you must know what is going on, what movements are on foot, what thought is dominating our legislation, what individuals are in the limelight, what are the questions of the hour. I say this because it is of paramount necessity in these days of neo-paganism that we as Catholics, must know what is happening, that we may be prepared to meet the various situations that might arise and handle them intelligently, that we might be the power we should be in our respective communities. Notice here is a definite purpose behind the reading of—shall we say—the newspapers. I agree with the writer who said newspapers are produced with rapidity and should be read with rapidity in odd moments. However, bear in mind that this reading of the newspaper should be intelligent. By that I mean, do not swallow everything; just because it is in print does not make it true. I also mean, think a little about it and get the true meaning of what you read. Use your judgment in reading and do not accept animadversions of reporters and editors. The same may be said of articles in magazines and periodicals—Be careful to reflect upon and judge what you read in the light of reason and truth. We Catholics must have an influence, we must be a power, we must cast our vote intelligently, we must meet intelligently the current trend of thought and the various new movements and problems—therefore, we in our leisure, must read intelligently.

WE MIGHT nominate this purpose back of reading a social purpose and of this social purpose back of reading there is an important phase that must be kept in mind. I have said that we must read these newspapers and periodicals intelligently and that requires a background of knowledge upon which to judge. Consequently, leisure time should find us reading safe and sane works on current social questions that we might know the truth, be sure of ourselves and understand the reasons behind things. This is positively necessary.

BESIDES the social purpose in reading during leisure there is what we might call the personal purpose. Leisure time is given for self development that we might re-create ourselves and better our condition. Most important in this matter of self

development is to cultivate an appreciation of the worthwhile things that go to make up the sum and substance of real culture. Not that thin veneer of polish and surface refinement, but the deep-rooted culture of character which forms the beauty of the soul and develops the Christian, the Catholic personality of reason and balance. In order to attain this, our reading should be such as to develop the reflective mood—a habit of reflection and consideration of the really important things—life—its meaning—its principles—the accord of our lives with our principles (any life in which conduct is not in accord with principles is a silly life, a living hypocrisy—and cannot have real happiness). In the formation of principles, safe, sane reading is invaluable as it is also in outlining conduct based upon these principles. It must be safe and sane, far better no reading than unwise reading. Such reading might well be biographies, articles, lives of saints, read in the thoughtful reflective spirit. Let me point out here that this habit of personal reflection in reading to develop Christian, Catholic principles of conduct inevitably has its repercussion in and on the society in which you have your contacts and influence. Consequently, even your personal purpose in leisure reading has as an ultimate result, social betterment, based on true right thinking.

DO YOU recall how I defined the meaning of this article—all reading should have a purpose? Please recall also that I said reading should have its touch of lightness, as life has its smiles and laughter. We can find this laughter in reading with a personal purpose—the purpose of re-creation through hobbies. Hobbies should not occupy all leisure time but nevertheless, they have a definite place in leisure. When we are tired, I do not mean lazy or sluggish (so many people have allowed their minds to become lazy, that they confuse inaction and sloth with fatigue), I mean when we are wearied and need relaxation and surcease from care—then hobbies, like a saving sense of humor, will lighten the tension and enable us to carry on even while advancing self and developing our mental background and outlook as well the scope of our knowledge. We must remember too that hobbies can be useful and when we give time to them that time should not be merely passed but used advantageously. What almost indefinite possibilities reading with purpose opens up to us. In hobby reading alone we have a choice practically limitless in the variety it offers—art of all kinds—music, even if we cannot perform—painting—architecture—liturgical art—history—Church History—Profane History—The history of one country or even of one period—Science in its varied branches and its famous men—Economics and its related subjects—Literature. The field is limitless.

(Continued on page 27.)

REVERENCE

By **REV. EUGENE J. CALLAHAN**

Ass't. Director New York Archdiocesan Union

ONE of the signs of these irreverent times in which we live is best described as "this new candor."

In this we have a view of life that has its expression in a bald frankness that, too often, is disgusting. Whether it be magazines, books or the theater it seems to be quite the vogue to expose everything and everybody in flippant fashion. These "debunkers," as they are called, seem to take a fiendish delight in portraying life with little or no regard for reverence. Brazenly, and without shame they glory in sordid self-revelation and when it comes to biography—whether Caesar, Napoleon, Washington or Lincoln—they seem to gloat in trotting out all the hidden skeletons in a man's closet. Their slogan is: "Give it to them in the raw." "This new candor" deems it "smart" to sneer at our old reverences; it hisses and hoots and dubs our finer traditions "old-fashioned."

DRAGS DOWN HIGHEST IDEALS

GRANTED, in exposing sham and fraud and hypocrisy "this new candor" may serve a very useful purpose; nevertheless when it wallows in filth and deliberately tries to drag down our highest ideals and openly disregards the canons of reverence, it deserves public rebuke. We believe in freedom of speech but there is such a thing as the abuse of freedom of speech.

CANDOR? Look at your printed matter today. Words and ideas and illustrations that twenty years ago were taboo are now freely sprawled—for your edification and your children's—upon the pages of our magazines and books. Too many of our writers have made a fetish of unbridled speech and have taken to the vocabulary of the alley-fence. The foul talk of the gutter is boldly given type; maledictions and odious phrases are allowed to run riot. The Holy Name of Jesus and all that It implies is accorded little reverence; in fact, that sacred Name is bandied and battered from pillar to post . . . and all in the interests of unrestrained and emancipated candor.

As for the subject matter . . . examine your modern theater. We go to the theater for entertainment but, judging by some of our current plays, the candor is so pronouncedly bald that the spectator could more profitably

put in an evening at a police court or a clinic. Even the most elementary functions of the human body are now dragged in as humor. So blasé a commentator as George Jean Nathan remarks: "The new theatrical season started off with a bang, like the collision of a couple of garbage cans." Not long ago Brooks Atkinson, the dramatic critic of the New York Times wrote: "The sort of lewd jesting that runs through many Broadway shows smells not only of the middens but of the dead."

GUTTER SNIPE VOCABULARY

MARK you I am not quoting preachers. Here's what Ed Sullivan, columnist of The Daily News, had to say on this very subject a little over a week ago: "You hear more and more cheap profanity on Broadway stages. Kid actors step out on the stringpiece and deliver billingsgate that a hardy West Side dock worker would hesitate to employ. Fragile actresses startle you with vulgarity that would singe the lips of a truck driver. Anemic actors crash into a volley of oaths that raises the hair on your head. . . . There is a vast distinction between realism and refuse pails."

IT was my task when the play that began this orgy of glorifying the foul mouth was produced in 1926, and I have no hesitancy in naming it, "What Price Glory?" to object to its lines from the pulpit of St. Patrick's Cathedral, New York City. Furthermore I predicted that should this type of play set the standard for American dramatic writing we might expect the gutter snipe vocabulary that is infecting the theater today. As an officer of the Holy Name Society, the representative of 100,000 members in New York alone and 2,000,000 throughout every State in the Union, together with countless decent-minded non-Catholics, we publicly protest against deliberate profanity on the stage. Through an aroused public sentiment "The Legion of Decency" brought movie magnates to their senses and, if theatrical producers are so brazen and so stupid as not to learn the lesson, then theirs is the loss.

EMINENT WRITERS DO NOT STOOP TO MUCK

DESPITE this sad state of affairs we are glad to note that the "top-notchers," the eminent writers, do not stoop to muck in the mire. Ring Lardner never penned a foul

line nor even a dirty word. One of the most reverential men in the writing profession is Irvin S. Cobb. George M. Cohan does not go in for vulgarity or obscenity. And as for the late lamented Will Rogers—scan his sayings and you will not find the slightest suggestion of anything irreverent.

SOME self-styled sophisticates who cast reverence to the winds will tell you that art must be "free." Free for what? . . . to scoff at the laws of God and of man? Others will tell you that art must be real; the facts must be presented in their naked truth. My friends, filth is very real; it is a part of life but a civilized people does something about it and tries to exterminate it in order to avoid pestilence. With a sneer at virtue these Smart Alecks say that those who shy at the frank exhibition of "delicate subjects" mistake ignorance for virtue. But to know the wrong is not necessarily to avoid it and, I fear me, that the devotees of "this new candor" do not need knowledge. They need ideals. In books or on the stage we do not wish to see idealism without real life; neither do we care to see real life without ideals.

AFTER all, books and plays are, for the most part, a reflection of the spirit of the times. "This new candor" that strives to belittle the things we were taught to revere is just another evidence of our general moral letdown.

DO WE PUT OUR TRUST IN GOD?

TODAY when we hear atheists shouting from the house-tops that there is no God, we stand aghast. But many people who seem to be shocked at the atheist seldom, if ever, act as if they themselves were motivated by the Almighty. How often is God a determining factor in their daily dealings? Oh yes, we are the one nation in Christendom that has a religious inscription on its coinage. . . . "In God we trust." Has this motto any direct influence on our lives or is it just an empty, meaningless sentence? Do we really put our trust in God? Of course, God is mentioned in formal documents such as wills, insurance policies, treaties and the like, but is it not, in too many instances, "just a matter of form?"

REVERENCE for God is the foundation stone of society.

For reverence is that deep respect, that awe and affection that we creatures owe our Creator Whom we were made to know, love and serve. He comes first. Do away with God and the whole fabric of civilization topples to the ground—reverence for parents, the aged, authority, everything. Where there is no appreciation of the living presence of God you will seek in vain for uniform moral behavior. In its stead you will find chicanery, downright dishonesty and wide injustice. For example, take the matter of the sacredness of an oath. When a witness stands up in a court of law and swears "to tell the truth, the whole truth, and nothing but the truth, so help me God" . . . and then deliberately proceeds to lie, the very pillars of justice must crumble. What cares the modern scorner for the holy Bible used

in administering the oath! Do away with God and the Bible loses its sacred character. We believe God is the Author of the inspired Word and its pages are reverently kissed by the priest after he has read the Gospel.

THUS we see that God is essential to the public weal. Were you to ask me right now where God is most needed I would instantly answer in the home. The home is the source of virtue of character formation. The school, whether secular or religious, is only an aid to the home. The old-fashioned home had the traditions of reverence. It was father's and mother's first house; our brothers and sisters were born there. There were happy occasions such as birthdays and marriages and then too, sad events as illness or the passing of a loved one. The old home had sanctity about it . . . the Ten Commandments were held as sacred . . . Sunday was a holy day, prayer and other duties were part of the family routine. We approached that home with reverence . . . it was a hallowed spot. What the modern home needs sorely is God; and that home may be a hovel, but if there is in it that sweet, gentle, inspiring influence of a God-fearing and God-loving father and mother, it becomes a joy and a benediction. There you will find instead of disrespect and disobedience . . . reverence; because the command "Honor thy father and thy mother" rules supremely.

MEANING OF MATRIMONY

THE home that teaches reverence begets children who have a high concept of marriage. Matrimony, God willing, means the duty of a mother. Our parents entered no pre-arranged pact about their offspring; they took what God gave them and loved and revered Him for His precious gifts. When they married it was "till death do us part" and they stood ready to accept the bitter with the sweet. They approached the altar and solemnly swore their vow and kept it. Today too many spoiled couples instead of looking upon marriage as a life long contract, a Sacrament, regard it as an experiment, a "joy-ride" to the local Gretna Green. Is Reno a symbol of reverence for the marriage bond? If it is, it is a disgrace to the United States of America . . . with its track of tangled lives, perplexed children, broken homes. Oh, you can tell me of sad individual cases, but laws are made for the common good. For the give and take of life, for sacrifice which spells love, I'll pit—with apologies for the comparison—the woman with the old-fashioned ideas of matrimony against any much-divorced and much-remarried movie queen.

TODAY, too, when we hear men speak slightly of the dignity of woman, it is, in many cases, because both have lost their religious ideals. We once knew an old-world chivalry that revered and respected womanhood. The world that knew the old gallantries had a religious inspiration, and that inspiration was Our Blessed Lady.

(Continued on page 29.)

ARCHBISHOP CURLEY OPENS THE
CONVENTION WITH SOLEMN
PONTIFICAL MASS

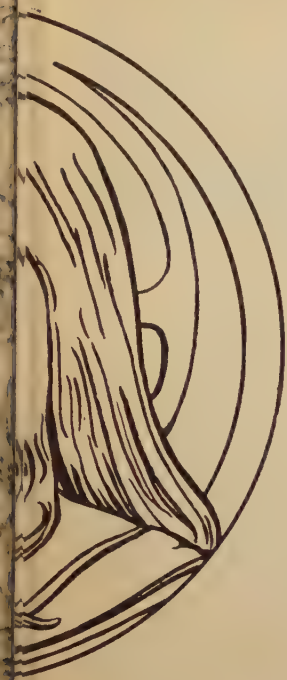


MEMO 1924 NATIONAL

SECTION OF THE IMMENSE
SPEAKERS STAND



SECTION OF THE RALLY PARADE TURNING PENNSYLVANIA
AVENUE AT FIFTEENTH STREET

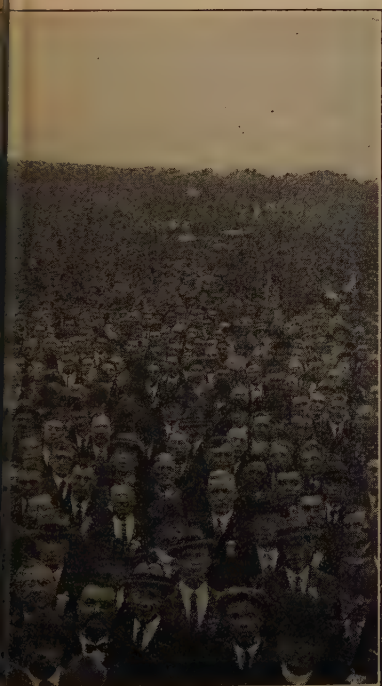


ES OF CONVENTION

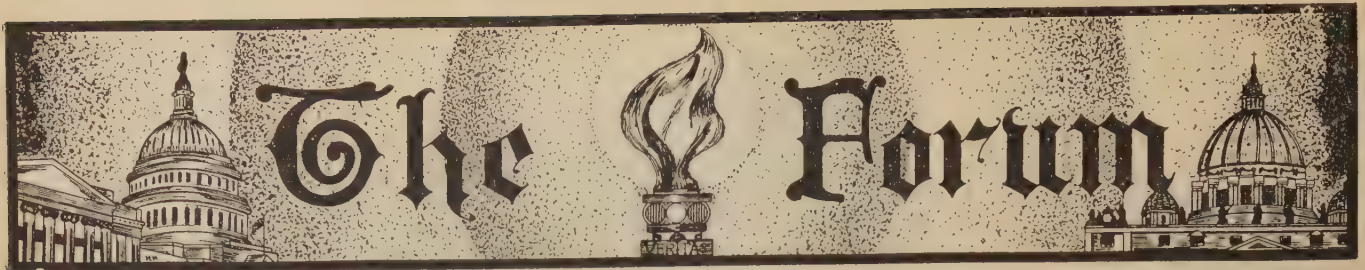


THE FORMAL RECEPTION OF
THE PAPAL LEGATE

ASSEMBLED BEFORE THE
NGTON MONUMENT



SECTION OF THE PARADE VIEWED FROM PENNSYLVANIA AVENUE
TO THE CAPITAL AS SEEN FROM THE REVIEWING STAND



By PAUL REDMOND

THE PENALTY OF SUCCESS

ONE of the penalties of success in this Republic is that it brings one in touch with the tabloid reading, autograph seeking, keyhole peeking, hand-shaking portion of the American public. Colonel Lindbergh by his heroic flight over the Atlantic condemned himself to suffer this penalty. And he has suffered much for this epic flight. Adroit managers saved him, in the early days of his elevation, from making human mistakes. Only occasionally did we have a glimpse of the human qualities of the man. Once at a Washington airport, he showed a very human irritation at the pressing hero worshipping throng. He was not quite accustomed to the purple, which is a glory and a yoke. Royalty is used to such demonstrations, and at least outwardly is not upset by such aberrations.

I RECALL an incident in London, when Queen Mary sat down to an American breakfast in the American Y.M.C.A. Eagle Hut. When she arose and had taken a few steps from the table, an American sailor snatched a partially eaten pancake and devoured it, to be able to say, he announced, that he had bitten into the same pancake as the Queen. The Queen smiled. It is a wonder she did not belch. But she was every inch a Queen and therefore accustomed to the odd behaviour of ordinary mortals. Again, a great American comedian had a piece of partially eaten toast snatched from his dining-car plate by a well dressed woman, to preserve for posterity, I suppose, the bite of the comedian after the manner of footprints in wet cement in the lobby of Grauman's Hollywood Theatre. The actor, too, was used to the purple of fame and probably would have autographed the toast if he were asked. The Colonel, himself, had to undergo such treatment. This experience should have warned him to take proper precautions for his infant son. However, it has always seemed to me that Charles was not properly protected from cranks and admirers. It seems strange that he should have been left alone for such a length of time as he was on that fatal night.

By this time Lindbergh should be used to the heroes toga, and he should expect such odd and even criminal behaviour on the part of the dear public. In the loss

of his son the Colonel had the sympathy of the entire nation. And this in spite of the very human mistakes that he made before that time, such as, the statement supporting Hoover for president, which was worded in such a way that it cast aspersions on another great American. This and other mistakes were forgotten when his little son was kidnapped. And we sincerely hope that his latest flight had no special significance besides that of a natural desire for privacy. The Colonel's silence and the statements of his intimates, however, give rise to the suspicion that the flight has a political significance, besides presenting his native land in a not very favorable light. If it is true that the trip to England has a political significance, then the Colonel, while crying for peace and protection from the newspapers and the lunatic fringe, is using the very fame which he says he is trying to avoid for an unworthy purpose, political revenge. Colonel Lindbergh is human, and he is bound to make human mistakes, but he really is too great to stoop to such unworthy tactics, why not deny it. And why not come to the defense of the honor of his country.

JAFSIE

SEEKING out England as a refuge is unfair competition in the detective and crime fiction field. Over seventy-five percent of the crimes of fiction have as their locale a lonely castle in England, Scotland, or Wales, a moor, or the Limehouse district in London. Calling England a refuge weakens the hold of English authors on the crime crop. Their puppets will have to take refuge in America. It is true that Scotland Yard always gets its man, but post factum. Here the villains of fiction need never be apprehended, but carry on through sixteen volumes or more and finally die of hardening of the typewriter springs. Dr. Condon is an example of the American Detective and Crime Author. His article in Liberty is a wonderful example of crime fiction. The hero of the story is Dr. Condon, a fictional character. If England will send us her authors we will send them Dr. Condon, when he returns. Just now he is a fugitive from Liberty.

MANY people who know the Doctor personally say that he is a grand old man, a little pompous and eccentric, but nevertheless nice. Grand old man or egocentric actor,

(Continued on page 28.)

THE PRIMACY of SAINT PETER

By ANSELM M. TOWNSEND, O.P.

WASHINGTON'S birthday, February 22nd, coincides with the feast of St. Peter's Chair at Antioch whereon we celebrate the fact that before he established his episcopal seat at Rome, he was for some years Bishop of Antioch. Had the Providence of God not decreed this transfer we should be Antiochene Catholics not Roman Catholics.

THIS age presents a strange contrast to every thinking man. In spite of heresy and open unbelief, of concealed warfare and implacable hatred of religion, there has been a remarkable recrudescence of the spirit of piety and of faith. Still, coupled with this religious renaissance, there is a gradual but perceptible crumbling away of the foundations of what may be called Protestant orthodoxy. Protestant ministers, in many instances, have cast aside the somewhat limited, but none the less real, authority to which they once gave their adhesion. Even that least trustworthy authority, human reason, has frequently been thrown into the discard with the advance of modern "philosophy" falsely so-called.

THIS but tends to throw into relief the unshaken and unshakeable solidarity of Catholicism. The decay of Protestant authority has only made more obvious the unflinching devotion of Catholics to the Pope, the true center of spiritual authority on earth.

THE question therefore proposes itself as to whether this authority is a reasonable and legitimate one, and our treatment of it naturally falls under three heads:

Should there be a supreme spiritual authority?

Does such an authority exist?

If so, whence is it derived?

THE nature of man is such that two things seem to be postulated: a norm and a bond of union.

MAN is essentially imitative, or if you prefer the word, idealistic, i. e., he needs someone or something to which he may look for guidance or regard as a model.

In Art, he looks to Raphael, Michaelangelo, Angelico, or the moderns, such as Millet or Rodin. In Oratory his exemplar may be Demosthenes, Cicero or Burke. He regards these men not merely as inspirations, but as those who have established certain rules which must, of necessity, be followed to achieve success in their respective spheres.

NOW man as a religious being does not differ essentially from man as an artistic one and he therefore feels the need of a spiritual norm, a spiritual guide. But such conditions vary from time to time, this norm, while holding fast to essentials, must be capable of adaptation to the new conditions. Hence it should be, if possible, living and have an actual and present authority.

FURTHERMORE, men, although gregarious by nature, tend to separate into small cliques or groups, each independent of and frequently inimical to the others. This weakness has to be overcome by what we may call a "super-clique." In the world of political economy, town is linked to town, province to province, by a supra-local government called the state. This either consists of one man—a King or Emperor, or is personified by one man—a President. Consequently we may expect to see a religious super-state consisting of or represented by one man.

WE are thus led to consider whether, admitting that a supreme religious authority is postulated by human needs and concurred in by human reason, whether, we repeat, granted all this, such an authority exists.

BUT if it does exist, it must by its very nature proclaim itself unequivocally and insistently in such wise that none can reasonably be unaware of its existence. We are then not surprised if, amid the welter of conflicting religious leaders, one and one alone claims to be this supreme authority. Others may dispute his right to do so, but they do not venture to arrogate it to themselves. Their conviction, albeit unexpressed and in a large meas-

ure hardly thought out, compels them to admit that if there be such an authority it belongs to the Pope, the Bishop of Rome.

THE Pope alone, then, lays claim to this office. His very title is instinct with it. He is "Vicar of Christ," "Universal Patriarch." The authority he wields is absolute. His word is final in faith and morals. Hence he is the norm postulated by human reason. He is the common center of Christianity; consequently he is the bond of union demanded by human needs.

THE Pope then alone claims and exercises supremacy in all matters of religion. Is this claim a legitimate one? If so, it must be justified on two grounds: namely that the person who now exercises this authority must do so by legitimate transmission from its original possessor; and that the original possessor must have legitimately received it with a two-fold power: of exercising it; and of transmitting it.

THE first condition requires that Pius XI, who claims this authority as the successor of Saint Peter, must himself be the legitimate Bishop of Rome, and must be in lawful succession to a legitimate line of Pontiffs. We need not stop here to prove that this condition is fulfilled. No thinking man, be he Catholic, Protestant, or atheist, will try to demonstrate the contrary. Yet, admitting that Pius XI is the legitimate Bishop of Rome, we must inquire whether this supreme authority is so linked with that See that it must needs inhere *ex officio* in all its occupants. The fundamental question, then, is that of the Primacy of Saint Peter.

WE are therefore required to prove: that Saint Peter had this supreme power, and that he was to transmit it to his successors.

IN regard to the first point we should note that all authority comes from God. This authority must in consequence proceed from Him. But since it was God the Son Who concerned Himself with the foundation of Christianity, it is to Him we must look for the commission of this Primacy of Saint Peter.

THE New Testament, displaying the record of Christ's foundation of His Church, should be the source to which we go for information on this point, and there we note the following:

That in every list of the Apostles, Peter is named first; That when Our Lord bestowed new names upon the other Apostles, it was in virtue of some personal trait. For instance, the sons of Zebedee were called "Sons of Thunder" because of their impetuosity. This is not true of Saint Peter. His name means a rock and should imply stability; yet Peter fled from Gethsemani and afterwards

denied Our Lord. Hence in "Thou art Peter and upon this Rock I will build my Church," (Matt. XVI-18) the word Peter must needs be concerned with some new power and office, and therefore is to be linked with the Rock upon which Christ was to found His Church.

Again, to no one but Peter did Our Lord say: "But I have prayed for thee that thy faith fail not and thou, being converted, confirm thy brethren"; (Luke XXII-31; 32). And again: "Feed my lambs." (John XXI - 15-17).

HENCE Saint Peter's position was unique. He was the head of the Church. He had the supreme authority. Did he use it? Again we go to Holy Writ.

WHEN a Council was summoned at Jerusalem (Acts. XV) to decide an important question of Christian practice, it was Saint Peter who gave the decision in which all the others concurred.

AGAIN it was Saint Peter to whom Saint Paul came to report upon his work.

IT is clear then that Saint Peter both had and exercised a supreme spiritual authority. Did he transmit it or did it cease with him?

THEOLOGIANs tell us that God does nothing in vain. Then, since the same need for a supreme spiritual authority exists today as in Saint Peter's time, we may deduce, *a priori*, that the same authority exists. Furthermore, we read in the Gospel that when Christ gave to the Apostles their specific powers, he assured them that the task for which these powers were given would last to the consummation of the world. Hence we read of the ordaining of Bishops and Priests that the ministerial functions of Christianity should not cease.

THUS was it also with the authority of the Prince of the Apostles. That of the other Apostles being common to all could be shared by many, hence the multiplication of bishops and priests, but that given to Saint Peter, by its very nature, could be conferred on but one individual at a time. There was but one Peter; there can be but one Pope.

THAT this transmission of authority took place, we have confirmed in the unbroken tradition of the Universal Church from Apostolic times.

THUS, the mercy of God, foreseeing the perils of our own day, knowing we should be sorely pressed by the bitter conflict of divergent theories, has left us, in the Roman Pontiffs, a sure and certain guide, that we should not fall away from the Truths proclaimed by Christ, sealed on Calvary, and witnessed to in the Blood of the Martyrs.

THE DEVIL'S CHESS GAME

By JEROME JETAFAR

EVER since that eventful moment when Lucifer established Pride as the first of the capital sins, he has engaged in what we might style a perpetual game of chess. With the world as his board and men as his pieces, he craftily manipulates his sinister forces, ever striving to overcome the cohorts of the Lord. Sometimes the game becomes violent and it is kings or queens that Satan perverts to his purpose. Or maybe he moves a bishop off on a tangent, only to see it fall into the clutches of some knight of faith whose fatal assault should have been foreseen. But Lucifer never succeeds in taking the game because the twin castles of love and trust in the Lord remain firm, always maintaining the key position which the spirit of darkness so ardently covets. So, failing to gain his end by a show of force, the tempter falls back upon his pawns hoping to engender a sense of security by this pretense of surrender. The pawn known as 'birth control' is advanced, closely followed by that known as 'sterilization of the unfit.' Finding that little attention is given to these impudent pieces, the Prince of Devils finds it a good time to try a new pawn. Not new in itself but in its use. This he calls 'mercy killing.'

To be sure, it is only a pawn but covered by a cloak of innocence that hides a danger which may in time prove a potent force in this chess game of life. A tiny hole has been known to wreck a great dam. So perhaps it would be best to examine this latest move. It has been ably explained in many newspapers and magazines; one of the clearest expressions having been given in the *Literary Digest* of November 23rd, 1935. I shall quote their article entitled, "The Right to Die"; using it merely as a news item and not as the opinion of the publishers. What did this article mean to the thousands that read it? Did the use of the words,—right, mercy and kindness, elicit their approval? To make sure that we properly understand what is proposed, let us examine a few conclusions arrived at by those favoring 'mercy killing.'

THE true understanding of the expression 'the right to die' should in itself be sufficient to settle the whole question. Who possesses the right of life and death? If this power belongs to God alone, then heed the words of Christ, "Render to Caesar the things that are Caesar's

and to God the things that are God's." This means that no man should assume powers that belong to God unless so delegated by the Creator. But does this power belong to God alone? We find the answer in the words taken from the Book of Deuteronomy, chapter the 32nd and verse the 39th. "I will kill and I will make live; and I will strike and I will heal." This great question of life and death was clearly explained by Saint Thomas Aquinas, O.P. hundreds of years before it was thought of as a new problem. In his immortal *Summa*, the Master asks in Question 64—Article 1, "Whether it is lawful to kill any living thing?" He replies, "There is no sin in using a thing for the purpose for which it is. Now the order of things is such that the imperfect are for the perfect; so things like plants are for animals and all animals are for man. This is in keeping with the command of God." We find this confirmed in Genesis, the first chapter, twenty-ninth and thirtieth verses. "And God said (to Adam) behold I have given you every herb bearing seed upon the earth and all trees that have in themselves seed of their own kind; to be your meat. And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon." God also said to Noe as recorded in Genesis, the ninth chapter, third verse, "And every thing that moveth and liveth shall be meat for you." So it is clear that plants and animals are preserved for man.

THE great Doctor then proceeds to the second question.

Whether it is lawful to kill sinners? Here he is referring to the sin of murder. He replies thus; "Now every part is directed to the whole as the imperfect to the perfect, wherefore every part is naturally for the sake of the whole. Therefore, if a man be dangerous and infectious to the community on account of some sin, it is praiseworthy and advantageous that he be killed in order to safeguard the common good, since a little leaven corrupteth the whole lump." Here Saint Thomas clearly refers to the right of the state to take a life. He asks a third question: whether it is lawful to kill oneself? This would include the so-called 'mercy killing' which is really a combination of murder and suicide. Saint Thomas replies, "It is altogether unlawful to kill oneself for three reasons; (1) because everything naturally

loves itself, the result being that everything naturally keeps itself in being and resists corruption as far as it can. Wherefore suicide is contrary to the inclinations of nature and to charity whereby every man should love himself. (2) because every part, as such, belongs to the whole. Now every man is part of the community and so, as such, he belongs to the community. Hence by killing himself he injures the community. (3) because life is God's gift to man, and is subject to His power, Who kills and makes to live. Hence whoever takes his own life sins against God. For it belongs to God alone to pronounce sentence of death and life. The passage from this life to another is subject, not to man's free will but to the power of God." The Angelic Doctor further adds, "The slaying of a sinner becomes lawful in relation to the common good which is corrupted by sin. On the other hand, the life of righteous men preserves and forwards the common good, since they are the chief part of the community. Therefore it is in *no way lawful* to slay the innocent."

CONTRARY to this opinion, we have J. J. Rousseau and d'Holbach (1750) attempting to offer apologies for and arguments in favor of suicide. They say that at times life is such a misfortune that instinct prompts us to make away with it; that society is not injured when he who takes his life is a useless member; that invariably it loses its right over the wretch who is weary of life; and that God Himself provides a remedy against misfortune in suicide. The eminent scholar Brother Louis, C.S.C. in his book 'Christian Philosophy' answers this by saying, "(1) life is never a misfortune, since even in the greatest adversities man can always tend to the sovereign good and increase the sum of his merits and their corresponding rewards; (2) conceding to one unfortunate the right to take his life is conceding a like power to all, (proof of this is seen from the many demands already made by sufferers that they be euthanased) and thus all order would be destroyed by the natural law itself."

NOW let us pause for a moment and examine a few of the statements found in the Digest article. It states that the late Mrs. Charlotte Perkins Gilman committed suicide leaving a note in which she called 'justifiable suicide' the 'simplest of human rights.' From what has been said previously in this article, it is quite evident that suicide is neither justifiable nor is it a human right. Because of man's free will we must concede it a human capability but that is all. Another statement made to the press was that by Dr. William R. Inge, former Dean of St. Paul's Cathedral, London. He said, "What is proposed (namely this right to die) is not contrary to Christian principles." A most astounding affirmation indeed. If it is not against such principles, it must agree with them. So I would ask the Doctor what Christian principles permit suicide and legalize murder? Could it be concluded that a father upon whom depended a large family has the right to take his own life simply because he suffers from some permanent and painful disease

that cannot be cured? There are many such cases in which natural death does not take place for a long period of time. To substitute legalized murder for suicide does not change the moral aspect of the case. On this very point there is a good answer given by Paley on the principle of General Consequences (Ethics cx, n. 3, p. 178) He says, "Any one who pleases may make himself useless; and melancholy minds are prone to think themselves useless when they are really not so." Any rule would result in an indiscriminate toleration of suicide in all cases in which there is danger of its being committed."

THE power of suggestion cannot be lightly cast aside.

Some afflicted individuals who were content to accept their lot, now think they see a "legal relief" in this new proposal. Almost as soon as it was advanced, an invalid nurse residing in Buffalo, New York, asked that some doctor be appointed to put her to death. "She is absolutely justified in asking for death," the Rev. Herman J. Hahn, a Protestant declared. "What she is requesting is nothing more than any kind hearted person would do for a suffering animal." Surely the Reverend gentleman couldn't mean what is here clearly indicated. Personally I have always believed that animals are of two classes. Firstly the irrational animal or brute who possesses neither intellect or will and has a sensitive soul which dies with it. Secondly the rational animal or man who is made to the image and likeness of God, (in soul not in body, as God is a pure spirit), possesses both an intellect and a will and has a rational soul which cannot die but must return to God. If the Rev. Hahn does not admit this distinction, then his conclusion should logically follow based on the common procedure with brutes. But then surely, the old joke about the cannibals eating the missionary, would no longer be a joke because the question would resolve itself into a matter of taste. And who are we to say that a cannibal is worse than the proverbial Thanksgiving turkey eater.

MUST we then conclude from all this that sufferers should continue in their intolerable state until God sees fit to release them by a natural death? The answer is yes. But, and this is an emphatic but. Must a sufferer consider his plight wholly evil, wholly useless? Most of the Saints considered it a blessing. Was the suffering of Job useless? You say that his was a special case but he didn't know that. What if he had committed suicide? In contrast, what if Judas had repented and endured the anguish that followed his sin? One gained Heaven; the other—only God knows. We profess to be Christians, followers of Christ and yet, if there is any lesson Christ taught it is the value of suffering. His entire life from birth until His agony upon the cross, was a voluntary suffering beyond the power of man to comprehend. He endured hunger and cold. He had but the bare necessities of life; a life devoid of all pleasure and recreation we consider so indispensable. He suffered the terrible passion with its three hours agony upon the cross.

(Continued on page 31.)



EIGHT HUNDRED CCC BOYS FROM EVERY CAMP IN SOUTHERN CALIFORNIA MARCHED TO ST. ANDREW'S CHURCH, PASADENA, TO RECEIVE THE SACRAMENT OF CONFIRMATION

THE HOLY NAME SOCIETY

IN THE CCC CAMPS OF LOWER CALIFORNIA

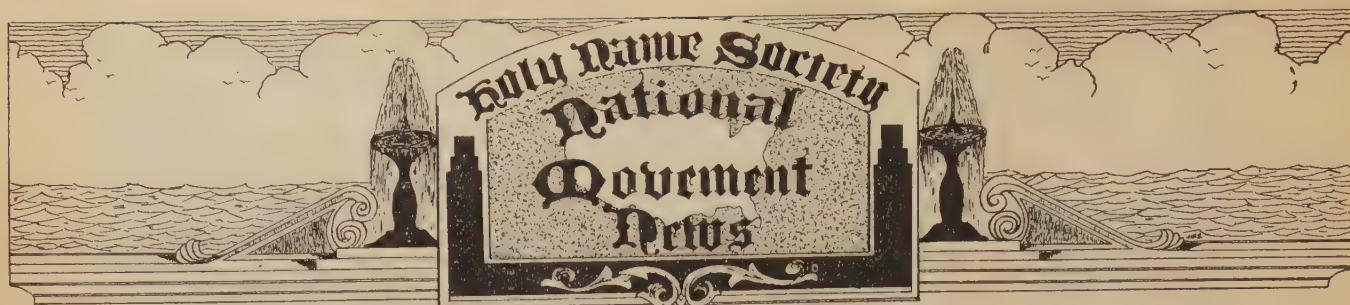
TODAY there is an active campaign to intensify the allegiance of the nation's youth to American ideals by the Civilian Conservation Corps Camps throughout the country. Mr. Robert Fechner, the director appointed by President Roosevelt, is doing all in his power to improve our youths bodily and mentally. Not only is Mr. Fechner anxious to build up a strong American manhood but likewise a clean and a spiritual one.

DURING the past two years ten thousand catholic young men, enrollees of the CCC camps in Fort Mac Arthur and March Field districts in California have become members of the Holy Name Society. Each one of these young men has taken the Holy Name pledge and signed the card of allegiance against perjury, blasphemy, profanity and obscene speech. Each one has pledged his loyalty to the flag of our country and to support all lawful authority both civil and religious. Each one has dedicated his manhood to Jesus Christ. At the invitation of the Rev. Martin C. Keating, Diocesan Supervisor of CCC Camps, Burbank, California, Mr. Robert Fechner has also signed this Holy Name Pledge. In so doing he has

imitated the Father of our country, George Washington, who in 1776 rebuked the men in the American army for cursing and swearing. He has set the example for every young man, catholic and non-catholic, in the CCC camps throughout the country. He realizes that a young man must be a true soldier of Jesus Christ before he can be a true and loyal American citizen and the only way we can hope to draw down the Blessing of God upon our country and upon its people is to live God in our lives and praise His Holy Name.

RECENTLY some eight hundred CCC workers from every camp in Southern California marched into Pasadena to St. Andrew's Church to receive the sacrament of Confirmation from Bishop Cantwell. At the close of the ceremony Bishop Cantwell gave the Holy Name pledge which was repeated by fifteen hundred men who renewed their allegiance to God and country.

MR. Fechner's signing the 10,001st card should be an inspiration to the young men in these camps and an incentive to make every (Continued on page 32.)



MONSIGNOR LYONS ADDRESSES MEN AT ST. LOUIS QUARTERLY MEETING

THE quarterly meeting of the St. Louis Archdiocesan Union of the Holy Name Society was held on December 17 in St. Pius Parish Hall. Before the meeting, Benediction of the Blessed Sacrament was given in St. Pius Church by Rev. Arthur J. Ryan, assistant pastor and director of the Junior Branch of St. Pius Holy Name Society.

The principal address of the meeting was given by Rt. Rev. John Lyons, pastor of St. Pius Parish, who delivered an eloquent and scholarly discourse on "The Kingship of Christ." Msgr. Lyons said in part:

"The Kingship of Christ includes jurisdiction over temporal as well as spiritual affairs. The Kingship of Christ is militant. It stands for the triumphant victory of good and the defeat of evil. The Kingship of Christ is closely aligned with the priesthood, for through the means of the priesthood, Christ draws men from sin. While our human lives should at all times be subordinate to our spiritual lives, we could by improving our human lives also improve our spiritual lives. The Kingship of Christ includes ownership of all the goods of the earth, Christ allowing man to act as His steward in their regard and man, therefore, will be bound to render an account of his stewardship on Judgment Day."

Msgr. Lyons further stated that "On the occasion of the establishment of the Feast of Christ the

King by the Sovereign Pontiff, the world re-echoed the cry of Caesar's time, 'We have no king but Caesar,' which is especially to be noted in Russia and Mexico, where the rights of God and man are trampled underfoot." Msgr. Lyons urged that we combat this spirit which is against Christ, by prayer as prayer guides the Hand that moves the universe, and further urged that we regulate our lives that there will be no doubt that we are loyal subjects of Christ, the King."

The organization of several new Holy Name Branches in the rural districts was reported.

The Society voted to observe the Feast of the Holy Name of Jesus with an evening service on Sunday, January 5. Subsequent arrangements have been made to

hold this evening service in the St. Louis Cathedral, Lindell Boulevard and Newstead Avenue. The sermon on this occasion will be delivered by Rev. Francis W. Dalton, C.Ss. R., Spiritual Director of the Holy Name Society in St. Alphonsus Parish.

A short address was made by Very Rev. Nicholas W. Brinkman, rector of the Cathedral, in which he urged the co-operation of all the branches to complete the Holy Name Burse.

Announcement was made of the annual broadcast of the Holy Name Society by the National Headquarters of the Society, over the Columbia Broadcasting System, on "The Church of the Air," Sunday, January 12, at 12 o'clock noon, St. Louis time. KMOX in St. Louis now carries this hour.

After a brief address by the Rev. T. J. Lloyd, Archdiocesan Director, the meeting adjourned.

FEAST OF THE HOLY NAME OBSERVED IN ST. LOUIS

THE Feast of the Holy Name of Jesus was solemnly observed by the Holy Name Societies of the Archdiocese of St. Louis in a special service at the Cathedral, January 5th, which was attended by over two thousand men, representatives of all the Holy Name Societies in the city and suburbs. Solemn Benediction of the Most Blessed Sacrament was given by the Most Rev. John J. Glennon, Archbishop of St. Louis.

The sermon was delivered by

Rev. Francis W. Dalton, C. Ss.R.

Father Dalton devoted his sermon to the two cardinal and historic principles of the Holy Name Society, belief in the Divinity of Christ and reverence for His Holy Name. Quoting much testimony from the Sacred Scriptures, Father Dalton defined eloquently the Divine Nature of Jesus Christ. And in a manner that touched all his listeners, he told of the prayer of St. Bernard in the Divine Office for the Feast, based on the Scrip-

tural tribute, "Thy Name is as oil poured out; of the many uses which oil serves, namely, light, food and warmth; and how the Name of Jesus serves us in all these things.

At a Solemn Mass celebrated at the Cathedral in the morning Archbishop Glennon delivered his first Sunday sermon of the year. The subject of his sermon was the Holy Name of Jesus. He said in brief:

"The name of God signifies to us divinity and all the attributes of divinity. It symbolizes and represents God. So, great is His name—the name of God.

"In the Old Testament, to mention that name except in the Holy of Holies was punished with death. It was the unutterable of the divinity and one who blasphemed that name, according to the old Jewish law, was stoned to death.

"Now we have in violation of these commands 'honor the name of God' and 'thou shalt not take the name of the Lord thy God in vain,' not only the crime of blasphemy, but unfortunately what is too common, the habit of cursing and swearing. It is by and owing to our lack of common sense and judgment that many of these so-called curse words are not mortal sins. They are said out of thoughtlessness. At the same time they are expressions of disregard and disrespect for Almighty God. They have no meaning, no use; they express neither intelligency, civilization, culture, nor religion. If you analyze the situation you will find that people may serve somebody else by drinking with them to promote business, but cursing gets you nowhere. And yet cursing is quite popular. The more Catholic a nation is, the more curse words. People in learning these European languages invariably learn the curse words if nothing else. Now the reason that cursing is popular or prevalent in Catholic countries is because belief begets the opposite. Where there is good, there is the counter-irritant of evil; where there is God, there is Antichrist. But, if intelligent Christians look into this habit of cursing, they will find that it does not help soul or body. Young

people growing up think cursing indicates a certain virility of character; they think they must curse to show they have reached man's estate.

"Then comes the question of the oaths that are taken. There are many foolish oaths, of course, but the oaths demanded by the civil law for just and proper reasons may be taken. But again, that oath is taken with the implication of 'so help me God.' It is a solemn oath and made so little of today. It is contradiction for one to swear to tell 'the truth, the whole truth' before Almighty God if he does not believe in God and hold Him in reverence. If you want such a one to swear, they will take an oath. They are not worried about God, though, when they take that oath, but worried only that they may be caught. In European countries, when the witness is taken before the court and sworn, there is a lighted candle because it is a religious act—Almighty God is called to witness the truth. They realize the meaning of that 'so help me God.' It is that God will punish them if what they say is not true.

"Blasphemies, cursing, swearing, oaths—these are all against the command 'Thou shalt not take the name of the Lord thy God in vain. And it is a commandment that deserves obe-

dience now and at all times. Not only should it be kept, but the name of God should be named at all times with the greatest reverence.

"And the evidence of a nation's faith and its Christian culture is reverence for God and the things that are His. When we cease to reverence these, we are irreligious. Sometimes a whole nation blasphemes, like Russia today and Mexico. One has arrived and the other is fast arriving, commencing with national apostasy and leading on to national blasphemy. Or their theory of government is to live blaspheming God and those who will not join in the blasphemy are to be done away with. These are the tragedies of modern times—national apostasy, national blasphemy. And they live on to blaspheme, how long? The mercy of God is great and long suffering, but He will remember His saints and He will remember also those that have forgotten Him, or worse, have blasphemed Him.

We may have to train ourselves for adversity. We do not know what the year will bring. We ought to be training now for the trouble or struggle that is before us; training to live for God so we may not die and be lost like the lost nations of the world."

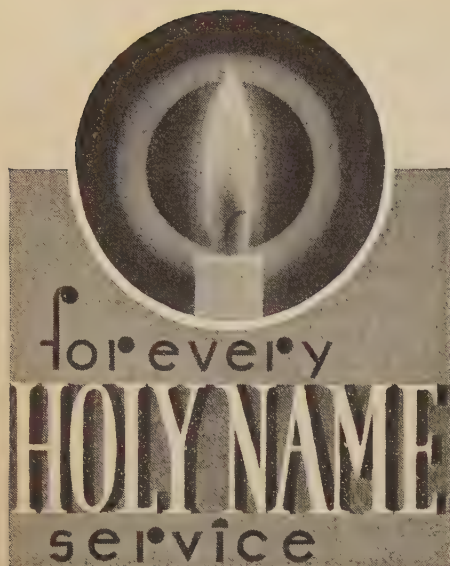
IN MEMORIAM

In your prayers you are asked to pray for the souls of the following departed brethren:

- | | |
|---|--|
| Patrick J. Finnerty, St. Lawrence's H.N.S., New Bedford, Mass. | John F. Larkin, St. Monica's H.N.S., Philadelphia, Pa. |
| Matthew J. Donovan, St. Lawrence's H.N.S., New Bedford, Mass. | Joseph F. Weiss, St. Columba's H.N.S., Philadelphia, Pa. |
| Joseph Baldwin, St. James' H.N.S., New Bedford, Mass. | John Verhalen, St. Martin's H.N.S., Milwaukee, Wisc. |
| James Hampson, St. James' H.N.S., New Bedford, Mass. | Thomas J. Hanrahan, Jr., St. Patrick's H.N.S., Watervliet, N. Y. |
| Jeremiah Barry, Holy Name H.N.S., New Bedford, Mass. | Francis C. Hogan, St. Mary's H.N.S., Oswego, N. Y. |
| John A. Sylvia, St. John the Baptist H.N.S., New Bedford, Mass. | James A. Macken, St. Alphonsus, H.N.S., Davenport, Iowa. |
| Austin Corrigan, St. Mary's H.N.S., S. Dartmouth, Mass. | James McMenamin, St. Joseph's H.N.S., Hartford, Conn. |
| Robert McKeone, St. Ambrose's H.N.S., Schuylkill Haven, Pa. | Allan J. Kane, Nativity H.N.S., Dubuque, Iowa. |
| John F. Fink, St. Thomas Aquinas H.N.S., Buffalo, N. Y. | Howard T. Bluett, St. Edward's H.N.S., Philadelphia, Pa. |
| Joseph Fitzgerald, St. John's H.N.S., Des Moines, Iowa. | Joseph P. Reddy, Our Lady Star of Sea H.N.S., New Orleans, La. |
| Augustine J. Mahoney, St. Agnes' H.N.S., Detroit, Mich. | Martin McGrath, St. Mary of the Angels H.N.S., Olean, N. Y. |
| Martin Seifert, St. Leo's H.N.S., Seattle, Wash. | James D. Curtin, St. Mary of the Angels H.N.S., Olean, N. Y. |
| T. J. Murray, St. Mary's H.N.S., Cortland, N. Y. | Patrick J. Maloney, St. Mary of the Angels H.N.S., Olean, N. Y. |
| Dennis Hanley, St. Francis Xavier's H.N.S., Philadelphia, Pa. | John Johnson, Holy Spirit H.N.C., Atlantic City, N. J. |

THE HOLY NAME SOCIETY IN RELATION TO CATHOLIC ACTION

(Continued from page 8.)



Whenever candles are used at a Holy Name service, one of our brands will be certain to give dependable and satisfactory service. They have been the invariable choice of many Holy Name Directors.

LUX VITAE BRAND. The highest quality and most dependable candle that can be made, containing nothing but 100% pure beeswax.

CEREMONIAL BRAND. Contains 60% pure beeswax. One of the most popular brands for Holy Name services.

GREGORIAN BRAND. A 51% pure beeswax candle that has achieved great popularity for use at Holy Name Rallies because of its dependable burning qualities.

Our decorating studios are equipped to furnish on short notice original designs for ornamental candles.

We will cheerfully send upon request complete information regarding our decorating service and candles for Holy Name Rallies and services.



A. GROSS CANDLE CO., INC.

Candle Makers Since 1837

Danville Ave. & Haven St., Balto., Md.

NEW YORK OFFICE, CHANIN BLDG.

DAVID MAHANY President
NORBERT J. BAUMER Vice Pres. & Gen. Mgr.
TERENCE J. HUGHES Secretary

self-love so predominant in life today is a certain indication of decadence. Holy Writ tells us that "in the last days shall come dangerous times. Men shall be lovers of themselves." This love of self is one of the most dangerous afflictions that can strike a man or nation. A notable evidence of the general existence of it is the repeated insistence of the neighborly spirit in the addresses of the President of the United States. Much of the clamor for the preservation of individual and rugged initiative against great social rights and claims is but an indication of this love of self.

THE New Testament is the Magna Charta of charity. It opens with the birth of Christ the most significant lesson of love. In it the law of love, the precept of charity to our neighbor is recorded repeatedly with unmistakable clearness and perfection. Peter, Paul, John and the others join with Jesus in explaining for us the greatest law of life—the law by which we must be saved. The definite teaching is that our love must be modelled on the love Christ had for humanity. The love of Jesus was not selective, national, racial. It was for all men. Enemies must be loved as well as friends, the bad as well as the good, Jews as well as Gentiles, blacks as well as whites, since there is one Lord for all. It is the new law and frequently it demands sacrifice as in the life of Jesus.

THE love of neighbor is the natural outcome of love of God. The neighbor, like self, is the image of God. He is our brother, our friend. He is destined to the same beatitude. The mode of love is similar though not equal to that

we must have for ourselves. God is the end of our love of neighbor. Our charity, to be worthy of the name and the reward, must not be selfish, superficial. Humanitarianism or philanthropy without the thought of God merits nothing for it lacks the vital, the supernatural element that must characterize all good deeds—the love of God above all things and love of neighbor because of God.

IF THE simple virtues of Bethlehem had been the guiding principles of world leaders we should not now be living in fear and expectation of events horrible to contemplate. Had they been the guiding principles of the statesmen twenty years ago we would now have happier and friendlier relationships among the great nations of the world. The motives and ambitions of men who have held the positions of trust in all walks of life have been diametrically opposed to the principles of the Prince of Peace. Convocations and conferences will always and infallibly fail because even where the exactions of justice are within the law they fail and miserably so in the expression of that which is greatest of all—the law of charity.

THE spirit of the crib of Bethlehem and the Cross of Calvary must transfuse all such engagements, commitments and agreements. The only peace that will endure in family life, in the state and nation and in international relations, is that which derives its light and life from the love of neighbor as the reflection of the love of God.

THE Holy Name Society in the United States renews its solemn pledge to carry into the life of the

nation the homely lessons of Bethlehem that make for peace, prosperity and security. The Holy Name Society represents a Christian solidarity that is one of the most powerful and influential supports of American government. Without political designs or purposes it strives by the fidelity of its membership of 2,000,000 loyal citizens to fulfill its simple obligations and thereby make this country a happier place in which to live. Founded on belief in Jesus Christ, God, consecrated to the defense of that belief and all that it implies, the Holy Name Society cherishes the unassailable convictions that the highest service that can be rendered to the nation will be in the unswerving devotion to the Name of Jesus.

THE Holy Name man, in the knowledge that the Fathers of our Country, in their humility, counted upon and earnestly sought the aid of Divine Providence, is convinced that the security of the United States of America rests upon an unconquerable faith in God and an unwavering determination to fulfill all the laws of God. He will give to his country the incomparable influence of a good, upright, honest and clean life. Loyalty to the flag is no chauvinistic principle to him. He gives unquestioning allegiance and obedience to his country because it is

a fundamental requisite of his religion. He renders to God that to which God has an inalienable right. He renders to his country what his country justly seeks and claims.

THE Holy Name Society of the United States on the feast of its great Leader and Captain Christ sends this message to the nation: America will live among the nations of the world as long and only as long as the lessons of Bethlehem are learned and actualized. Our greatest desire is to enjoy peace at home and with the powers of the world. We shall strive by the most powerful instrument at our disposal that of God-fearing living to make certain the long life of America. We welcome the whole-hearted co-operation of all our fellow Americans. In God We Trust is our American motto. Let us demonstrate to the world that highest and holiest of lessons—that we actually do trust in God by living for Him. In this shall we preserve the idealism that founded, protected and preserved this Great Republic of the West for a century and a half. Let us be universal messengers of the Peace of Christ by first establishing it and protecting it in our own hearts. In the Peace of Christ we have the reign of Christ. In the reign of Christ we have the only salvation for America and the world.

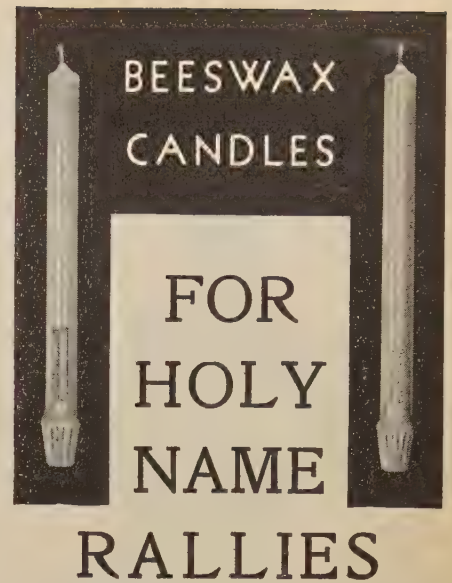
PURPOSEFUL READING FOR LEISURE TIME

(Continued from page 13.)

SO FAR I have said nothing about reading novels and stories. It is unnecessary to say that bad novels and stories should never be read. We ignore them. Reading them is a waste of time and discussing them would, if possible, be a greater waste of precious minutes. As far as good stories are concerned since they truly reflect life and offer something constructive, I feel that they have been

sufficiently dealt with in the discussion of reflective reading.

FREQUENTLY I have spoken of safe and sane reading. I have just spoken of good and bad stories. Let me say a few words on how we should judge reading matter. Any literature fit to read must measure up to the triune norm of Truth, Beauty, and Goodness. By that I mean that in it



There is a steadily increasing use of Will & Baumer candles for Holy Name Rallies. The reason is clear. First, the fact that Will & Baumer as the pioneer church candle manufacturers of America guarantees far more than satisfactory quality. Second, the full range of choice.

For Rallies, as well as for all altar purposes, there are three specially suitable candles—the Purissima, the Altar and the Missa. The Purissima is composed of 100% pure beeswax, and every candle is so stamped.

The Altar Brand, with its 60% beeswax, and the Missa, with 51% beeswax, are also steady and long-burning candles of excellent service, the other ingredients being the same high standard as the pure beeswax content.

All three candles are available in all sizes.

For complete information write to:

Will & Baumer Candle Co.
Inc.

**The Pioneer Church Candle
Manufacturers of America**
Syracuse, New York

New York: 15 East 32nd Street
Boston: 71 Broad Street
Chicago: 162 North Franklin Street
Los Angeles: 954 South Flower Street
Montreal: 422 Notre Dame Street East

Westward ho!



THREE GLORIOUS WEEKS SEEING THE SCENIC WONDERS OF THE WEST

Westward ho was the cry of those intrepid pioneers who in '48 blazed the trail in covered wagons to build the empire of the west.

You now have an opportunity to see the places made famous by the trail blazers and visit the cities that came into being as a result of their labors. We have prepared an extensive itinerary which effects a great saving for the tourist and insures every comfort and convenience while visiting amongst other places.

**INDO-SPANISH SOUTHWEST—THE
GRAND CANYON—LOS ANGELES—
SAN FRANCISCO—HOLLYWOOD—
BEVERLY HILLS—THE MISSION
TOWNS OF CALIFORNIA—SEAT-
TLE—VANCOUVER—VICTORIA
—CANADIAN ROCKIES—LAKE
LOUISE—BANFF—AND A PACIFIC
CRUISE**

JULY 3rd to JULY 25, 1936

EXTENSION TOURS

YOSEMITE NATIONAL PARK



PANAMA CANAL—HAVANA



ALASKA

for full particulars write

**NATIONAL CATHOLIC
TOURS**

141 East 65th Street
New York, N. Y.

there must be no lie—no false philosophy—no erroneous principle—no insinuation of untruth. In it there must be beauty of character—no low ideals, but sublime and noble—no baseness. If perchance some baseness be in it, its only purpose should be to make beauty stand out more clearly, as in King Lear the nobility of Edgar stands out clearer by reason of Edmund's perfidy. In it there must be goodness—no glorification of immorality or illicit romance—no insinuation that such action is blameless. Upright action and sacred things must receive not sneers and jibes, but approval and support. Truth—Beauty—Goodness, the three bound together in language worthy of the task. We might reword these requirements and say good reading matter must be trustworthy in all its contents, intelligently put forth with at least some literary value. For us Catholics, truth is the supreme test, that is, the norm of faith and morals and we must not sully our minds with anything that does not measure up to that standard.

TO FIND such books we need not seek very far. Our Catholic publishing houses lists—Catholic weeklies and monthly periodicals and their reviews of current works—the publications of the various religious orders and their reviews of books. The list published by the Cardinal Hayes Literature Committee. By referring to these sources we can be sure of getting worthwhile reading matter.

THERE is one point I would like to make very strong, that is, reading matter in the home. Great care

should be exercised with regard to the literature that is allowed in the home. It may not require a really bad novel or story to set up a course of thought and action in the minds of the young that will ultimately undermine the structure of Catholic philosophy in the lives of the young—A doubt expressed and never answered—a sneer at authority, social law or propriety, a reflection against the sacredness of the family, romanticising illicit love—an insinuation that lying is good policy—any of these might easily set a life astray. As Holy Name men we must be vigilant in overseeing the literature that enters our home. We bar the cheaper and avowedly startling and daring publications, but it would do no harm for us to be alert and examine some of the supposedly reputable ones.

IN CONCLUSION let me offer a suggestion which I hope you will seriously consider. For the past nine years I have been engaged in school work. From my observations I have come to the conclusion that we might well have a legion of decency in literature as well as a legion of decency with regard to the movies. It is working in movies and I am certain it will work in literature. Let us have a list published in our Catholic press of publications—periodicals, magazines and books which can be approved. We need it because reading influences personality, from personality flows action, and as Catholic Action is the watchword of the hour, so Catholic literature for the sake of Catholic personality should be the demand of the hour.

THE FORUM

(Continued from page 18.)

it is my belief that a literary and personal guardian should be appointed over him. His articles and actions are in the poorest possible taste and certainly cast a doubt concerning the reliability of his testimony. As for

Hauptmann he was found guilty and probably is guilty and deserves whatever punishment is given to him. But neither Lindbergh or Hauptmann deserve Condon.

CENSORSHIP

It cannot be denied that the League of Decency has improved the product of the Studios, not only with regard to decency but also with regard to stories and acting which depended more on talent than sex. The hue and cry about censorship has ceased for the moment but I predict that it will be raised again when Catholic bishops crack down on the rising flood of obscene Literature which is filling the book mart. Today, books which have obscenity and lust as their only reason of being are sold openly in the so called better book stores and in the book departments of the larger department stores. When the League of Decency or some organization tries to damn this flood of filth, the cry of censorship will be raised again.

No man can act rationally when he discusses a censorship. To many it is an infringement of natural rights, to others it is merely a moral safeguard. The question really is this—must we have safeguards for our moral health. Most men will grant that we do. Then it is not a question of whether censorship is right or wrong. It is a question of whether it is needed or not. We do need prohibitive laws. First to protect normal and decent men, and secondly to restrain abnormal and indecent men. If you belong to the first class, then lascivious literature will not appeal to you and censorship will mean no more than a doctor's warning that you cannot eat arsenic. As practically no one will admit belonging to the second class, there is no argument left.

REVERENCE

(Continued from page 15.)

WE have seen that God is needed in public and private life in order to lift up our ideals of reverence. What about the schools?

NEAR-ATHEISTIC PROFESSORS

IF you were a callow youth attending high school or college or university and the professor sneered at the idea of God and every chance he got tried to make little of religion and laughed to scorn the idea of patriotism, wouldn't you be affected? I quote the opinion of William H. Ridgway, a successful business man and a deeply religious non-Catholic: "Certain colleges have employed professors who have been busy destroying faith in God among the students. . . . These near-atheistic professors have been and are now one of the greatest liabilities this nation has ever had. They simply destroy that faith and trust in Heaven their students got at their mothers' knee. The work of destroying the old-fashioned religion warmed at the home-fires of godly parents has been going on for a long

time at the hands—or rather mouths of—a certain sort of teachers." "In God we trust—and why not?"

"THIS new candor?" You have witnessed it but recently. Children in their teens refuse to salute the flag of our country. Deep down I know the majority of our children are essentially good and patriotic, but note the trend. It is a very bad sign indeed, when, "religious grounds" and publicity stunts to the contrary notwithstanding, children refuse to do reverence to the flag that is the symbol of the history, the aspirations, the heroic deeds of our forefathers, the flag that men have died for.

AND, lo and behold, teachers—whose salaries we pay—now tell us that "loyalty oaths" are "an impertinent interference with academic freedom." How do you like that for candor? These oaths are branded the "height of folly" and are dubbed by one spokesman as "the goose-step in education." Well, if it comes to a choice, I prefer the "goose step" to the loose step. If Dr. Arvie Eldred,

HOLY NAME PILGRIMAGE TO EUROPE



*Now is the time to
prepare for vacation*

Every year The National Headquarters of the Holy Name Society conducts a pilgrimage to Europe. The pilgrimage is open to both men and women and covers the high spots of interest in

FRANCE	ENGLAND
GERMANY	IRELAND
HOLLAND	SCOTLAND
SWITZERLAND	

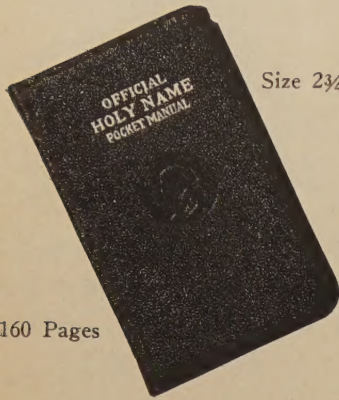
The fact that each year finds a large percentage of "repeats" on our pilgrimage is the best possible proof that no stone is left unturned to give those who accompany our pilgrimage the best possible service and we take pride in doing so.

Thousands of tourists will be making the customary last minute reservations this summer, most of them will of course be disappointed because it stands to reason that last minute reservations cannot be the very best. They may of course be good enough, but why take good enough when the best is possible.

SAILING IN JULY

Address Inquiries to
REV. THOS. F. CONLON, O.P.
141 East 65th Street
New York City

**WHERE CAN YOU BUY
for 35 CENTS a more
complete PRAYER BOOK
than THE HOLY NAME
POCKET MANUAL**



Size 2¾x4½

160 Pages

*Every Holy Name
Man Should Own One*

PARTIAL LIST OF CONTENTS

Prayers at Mass
Acts of Faith, Hope and Charity
Act of Reparation for Blasphemy
Advantages of The Society
The Last Agony
Present Aim of The Society
Benediction of The Blessed Sacrament
Blessing of The Holy Name Insignia
Calendar of movable Feasts
Ceremony of admission
Prayers before Communion
Thanksgiving after Communion
Preparation for Confession
Examination of conscience
Constitution and By-Laws of the Society
Absolution of the dead
Prayers for a departing brother
Prayers for the dying
Grace before meals
Grace after meals
Holy Days of obligation
Indulgences of the Society
Litany of Our Lady
Litany for the dying
Litany of the Holy Name
Litany of the Sacred Heart
Obligations of the Society
Origin of the Society
The Holy Name Pledge
Vespers of the Holy Name

Cloth Binding 35 cents
Leather Binding 65 cents

NATIONAL HEADQUARTERS OF THE HOLY NAME SOCIETY

141 East 65th St.,
New York City, N. Y.

secretary of the House of Delegates of the New York State Teachers Association, be quoted correctly in the newsprints: "legislatures have passed oath bills, thinking that by having all teachers subscribe to an oath, they have a remedy. To any thinking person this is the height of foolishness." In this inference, one can clearly see with what little reverence the sacredness of an oath is regarded—even by some teachers.

SICK OF 'NEW CANDOR'

ON the basic principle that all authority comes from God we revere the United States and its institutions and we are bound to obey and reverence the laws of the land. We must "render to Caesar the things that are Caesar's" but we will hardly arrive at this happy state until we instil into the minds and consciences of our citizenry that we must first "render to God the things that are God's." "It

seems to me perfectly plain," said the late Calvin Coolidge to the Holy Name convention in 1924, "that the authority of law, the right to equality, liberty and property under American institutions, have for their foundation reverence for God."

IT is high time, my friends, that creators of the written and spoken word, whether in books, magazines or the theater, treat with reverence the eternal verities. We are sick unto the point of nausea of the flippancies of "this new candor." What is needed is a return to reverence, a moral reawakening on the part of all our people, irrespective of creed. Give God His rightful place in the affairs of men, put God in the home; yes, give God reverence instead of ridicule in the classroom. The world has its surfeit of scoffers. What the world needs today, more than ever, is reverence.

BEGINNINGS OF THE HOLY NAME SOCIETY

(Continued from page 9.)

up the duty, and on November fourth of the same year transmitted a copy of the papal instructions to the local superiors of the Order throughout the world. John of Vercelli then added his own instructions to those of the Pope: "Desirous of increasing the honor of God, and anxious to obey the apostolic precept laid upon Us, and to incite the faithful to increased devotion, We command that as We personally are fulfilling the will of the Pontiff, you also shall see to it that the preachers subject to your jurisdiction carry out the orders of the Pope with scrupulous diligence, and by methods best calculated to persuade."

WITHOUT telephone, telegraph, radio or automobile, some weeks had to elapse for the message to travel. But when it was received, the Preachers plunged at once into their new assignment, and the Holy

Name Crusade was inaugurated. No time was lost, and soon, in every country of Europe, the campaign was actively under way, continuing thus down to our own day, when in the United States alone the Society numbers nearly two million active members, each solemnly pledged to fulfil the unchanging purpose of the Society, namely, to demonstrate proper reverence for the name of God and His Only Son by refraining from the use of profanity, obscenity, blasphemy, and perjury.

SUCH was the Holy Name Society in 1274. It is the same today. The mind of Gregory X in instituting the Society is still its unique purpose, the promotion of peace and harmony among individuals and nations by public profession of faith in the divinity of Jesus Christ, exemplified and illustrated by clean living and clean speech.

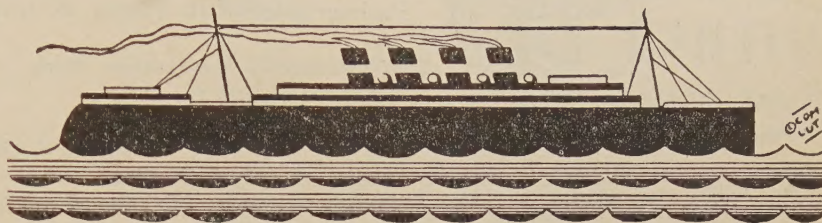
THE DEVIL'S CHESS GAME

(Continued from page 22.)

Why? That He might open the gates of Heaven to sinners. Gates that had been closed by Adam's sin against an infinite God. Only God in the person of Christ could pay the infinite price and this price was not gold or precious stones. It was suffering. Not only that but Christ permitted His stainless Mother to suffer many times, in witness of which the Church has appointed a special feast known as 'The Seven Dolors of the Blessed Virgin'. Again we ask why? Simply because so called evils can be turned to the greatest good. Through them a soul can become humble, purified, beautiful, in the sight of its God. The Rev. A. A. McGinley in his book, 'The Profit of Love' says "Many of the Saints have approached very near to Christ in suffering. The secret of their strength was *abstraction* from self, and *absorption* in God."

By all means, legitimate means, should man seek to alleviate pain and suffering. This is human charity; a mutual assistance that makes society one. But it does not follow that what we are unable to repair, we should necessarily destroy. Christ cured the blind, the lame, the lepers. He did not advocate their extinction. To the man sick of the palsy, the words of Christ 'arise, take up thy bed and walk,' were words of great joy. But the words spoken *first*, 'Be of good heart son, thy sins are forgiven thee,' were a thousand times more valuable even if the paralytic had continued in his infirmity. Never, never should the welfare of the soul be sacrificed for that of the body. Such would be the case if 'mercy killing' were legalized. For rather should one wish to be as the suffering Lazarus who bore all in patience thereby gaining heaven; than the despairing Judas who freed himself from a temporal pain, possibly to assume a terrible affliction from which there is no escape.

THE 33RD INTERNATIONAL EUCHARISTIC CONGRESS AFFORDS YOU THE OPPORTUNITY TO VISIT THE PLACES YOU'VE DREAMED OF



PLAN YOUR TRIP NOW

The 33rd International Eucharistic Congress will be held at Manila in the Philippine Islands from February 3rd to February 7th, 1937.

So that Catholics of America and Canada may journey to and from the Congress, a cruise has been arranged which will combine a visit to the Congress with a comprehensive tour of

JAPAN

CHINA

HAWAII

THE PHILIPPINES

60 DAYS FROM NEW YORK TO NEW YORK LEAVING JANUARY 5TH, 1937

A feature of the cruise is that while at Manila for the Congress, the boat will serve as a hotel, thus assuring comfort and convenience for the tourists as well as the type of food to which they are accustomed.

The cruise to Manila offers exceptional opportunity for interesting extension trips.

AROUND THE WORLD—extension trip, main cruise to Manila; providing for visits to Ceylon, India; Holy Land, Egypt; Easter Week in Rome, and France. Returning to America April 11th. This extension trip offers opportunity to visit the missions of Northern India, Ceylon and Baghdad.

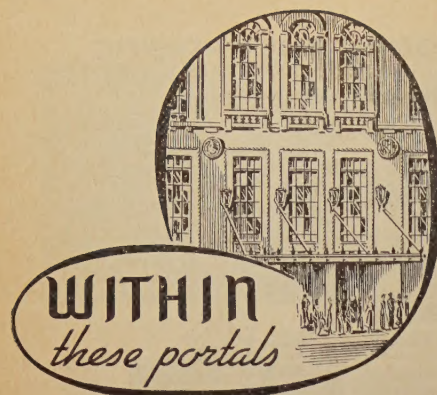
AROUND THE WORLD preliminary trip leaving New York December 9th, 1936. Rome, the Holy Land, and India are among the places included in this extensive itinerary. Join the main cruise in Manila and return to Vancouver February 27th and by rail to your home town.

Details of Trips and Rates Furnished on Request

Write

NATIONAL CATHOLIC TOURS

141 East 65th Street, New York, N. Y.



A "homey" friendly atmosphere — natural, cheerful attention to those many little details that make for comfort — every facility for your convenience.

Your car is taken at the door by an expert garage attendant. Yours is one of 700 comfortable rooms — each with bath and shower, running ice water, full length mirror and bed head reading lamp. You're at the center of Baltimore's business and social activities. You enjoy characteristic Maryland cuisine in any of four distinct restaurants — And the rate — from \$3.00 single.



Hotel LORD BALTIMORE
H. N. BUSICK • MNG. DIR. • BALTIMORE, MD.

..... incomparably the outstanding literary achievement to the credit of Catholic scholarship in these United States in this year of Our Lord. The capacious, handsome volume is nothing short of a wonder book. . . . A work of interest to Catholics and to men and women of every creed or of none.
Catholic News, New York.

The New Catholic Dictionary

Compiled and edited under the Direction of the Editors of The Catholic Encyclopedia, assisted by 200 writers

8500 Articles in 1100 Pages
747 Maps, Illustrations

NOW AVAILABLE

A Popular Edition
Attractively bound in brown cloth

\$6.50

plus 25c. for packing and shipping

(Other bindings at \$8.50; \$10.50; and \$12.50. shipping charges prepaid)

The CATHOLIC ENCYCLOPEDIA, Inc.
Dept. H.N. 141 East 29th Street, New York

THE HOLY NAME SOCIETY IN THE CCC CAMPS OF LOWER CALIFORNIA

(Continued from page 32.)

catholic CCC worker a Holy Name man. The following is a copy of Mr. Fechner's letter to Father Keating.

Emergency Conservation Work
Office of the Director
Washington, D. C.

December 6, 1935.

Reverend Martin C. Keating
Diocesan Supervisor CCC Camps
Holy Trinity Church
Burbank, California.

Dear Father Keating:

I have your letter of December 4 to which was attached a pledge card for the use of Civilian Conservation Corps enrollees in becoming members of the Holy Name Society.

In compliance with your request I have signed this card which I hope will set a good example to all Civilian Conservation Corps enrollees to refrain from blasphemy or profanity.

I thank you for giving me the privilege of signing this card.

Sincerely yours,
Robt. Fechner
Director.

For OFFICIAL HOLY NAME SUPPLIES

BANNERS

BADGES

BUTTONS

MANUALS

PENNANTS

RALLY SUPPLIES

WRITE

**NATIONAL HEADQUARTERS OF
THE HOLY NAME SOCIETY**
141 East 65th St., New York, N. Y.

"THE GLORIES AND SORROWS OF IRELAND"

A. M. SKELLY, O.P.

A factful, dramatic, vividly written story of the trials and triumphs which have made Ireland unique in world history . . . The truth about Ireland's heroic devotion to Celtic ideals, to the religion of St. Patrick and the hallowed soil of the Little Green Isle. An inspiring book for everyone of Irish lineage.

Order Your Copy Today!

DOMINICAN SHOP
139 East 65th St., N. Y. C.

\$2.00 at bookshops
\$2.10 by mail postpaid
C. O. D. 12 cents additional

THE APOSTLES' CREED

By REV. RICHARD FELIX, O.S.B.

An exhaustive and scholarly exposition of the Apostles' Creed under twenty-four chapter headings.

BISHOP LILLIS OF KANSAS CITY, SAYS . . .

"With that largeness of spirit so characteristic of the true Benedictine, Father Richard has dealt with even the more difficult and controversial aspects of the Apostles' Creed deftly and with decision, with clarity and common sense. The questions asked and answered at the conclusion of each chapter are pertinent and to the point. This book on the Apostles' Creed is truly an arsenal of religious information. It covers the Creed completely and convincingly. No Catholic can read this book without a wider knowledge and a deeper appreciation of his holy Faith. We know of nothing better to place into the hands of inquiring friends outside the Church."

200 PAGES
LARGE READABLE TYPE
PAPER BINDING
PRICE \$1.00

Order Now

THE DOMINICAN SHOP
141 East 65th Street
New York, N. Y.